THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For MAY, 1807.

" Un Royaume proſpére lors que le Roi gouverne ſes *ſujets;* il dépérit, quand les *ſujets* gouvernent le ſouverain."

ORIGINAL CRITICISM.

An Enquiry into the Principles of Civil and Military Subordination. By John Macdiarmid, Eſq. Pp. 556, 8vo, 10s 6d. Baldwins, 1806.

INQUIRIES properly conducted, and deſtined to enlarge the ſphere of our knowledge, muſt always meet with reſpectful attention. Nor ſhall we pauſe to inveſtigate the particular or relative importance of any ſubject, ſatisfied that all true knowledge is good in itſelf, that is uſeful to ſociety, as being either directly or indirectly an auxiliary in the cauſe of virtue. Of the importance of the preſent inquiry, let the author himſelf ſpeak:

" The ſubjects treated of," ſays he, " in this work are connected with the foundations of government, and of all political inſtitutions: it is therefore of the laſt importance to the happineſs of ſociety that they ſhould be diſtinctly elucidated. If political inſtitutions are formed in the dark and at random, it is an equal chance that they will prove pernicious inſtead of beneficial to mankind. The progreſs of human knowledge is, however, gradual; and it is not, unleſs by a careful attention to the facts preſented by experience, that it is poſſible to develope the conſequences of political inſtitutions."

We readily admit that the exiſtence of ſubordination, whether phyſical or moral, conſtitutes the neceſſity of an artificial inſtitution of ſociety, which inſtitution has been denominated government. Without ſuch an eſtabliſhment, the juſt privileges of the natural degrees of ſubordination would be too often violated to be

compatible even with the exiſtence, ſtill leſs with the happineſs, of ſocial intercourſe. As to the formation of political inſtitutions, it will be evident that we cannot ſubſcribe to the author's opinion, which favours too much of the modern *mechanical* ſyſtem of organization. It is a groſs radical error, which has contributed to deluge Europe in blood, and to deteriorate human nature, to ſuppoſe that political inſtitutions are mere machines deſtined to perform certain functions, and that theſe fulfilled their duties are accompliſhed. In fact, all political inſtitutions, whether at their original formation, or during their progreſs in the courſe of time, owe their character almoſt entirely to the predominate virtues and vices of the people. Some countries are without laws to puniſh certain crimes, which it was conceived never would take place; others have laws authorizing the commiſſion of acts at which nature now revolts, ſuch as the indiſcriminate murder of heretics at the cruſades. Nevertheleſs, the efficiency or inefficiency of ſuch inſtitutions did not depend on the letter of the law, but on the feelings and principles of the people among whom they were adopted; and the progreſs of information on the one hand, and that of depravity on the other, rendered new regulations, according to the exigency of the times, indiſpenſable. It is therefore evidently impoſſible to legiſlate for futurity; certain crimes vaniſh with the progreſs of ſociety, others ſpring up from the ſame ſource, and it muſt ever reſt with the exiſting generation to take wiſe or fooliſh meaſures for the general good. It is not, however, thence to be enforced, that every exiſting political inſtitution has attained its ultimate degree of perfection; but it is believed on the cleareſt evidence, that whatever is truly expedient purſues its natural progreſs in the courſe of things, and previouſly obtains a very general reception without any poſitive law or inſtitution, which ſhould always be founded on what is, and not on what may or can be. The particular exceptions to this are foreign to our preſent inquiry.

The author lays down the following as a general propoſition, which is ſtill more untenable even in particular caſes. "The *fears* of exiſting governments have contributed ſtill more than popular prejudices to obſtruct the *courſe* of political *enquiry*." This ſuperficial aſſertion, the author muſt excuſe us for conſidering as falſe and totally unfounded. What have the *fears* of even the weakeſt governments done to obſtruct the *progreſs* of political *enquiry?* We apprehend every unprejudiced and accurate obſerver muſt anſwer—nothing. But, to bring the point ſtill cloſer: it is true Paine's Rights of Man were proſecuted, in this country, but certainly not for being a political enquiry, but for being a groſs *libel* on the exiſting government. Yet what obſtruction was given to the "Inquiry into Political Juſtice," which appeared ſeveral years later? What to the "Eſſays on Civilization," in which

Paine's worſt notions are clothed in the moſt claſſical diction of any work in our language? Such an opinion can only be entertained by thoſe, who, according to the vulgar and pernicious prejudice, ſuppoſe the intereſts of the governors diametrically oppoſite to thoſe of the governed, and conſequently that a ſpirit of perpetual warfare ſhould be maintained in order to preſerve them from abſolute deſpotiſm. The abſurdity and injurious tendency of ſuch notions muſt be ſufficiently evident to every reflecting perſon. We muſt, however, obſerve, in juſtice to thoſe inſtitutions which the author ſeems to inſinuate, according to his own *elegant* expreſſion, "were formed in the dark and at random," that no obſtruction has been, nor can be, given by the government in this country, to "political *enquiry*," as ſuch. If the author has overlooked the ſelf-evident fact, we muſt explain to him the real ſource of obſtruction, which, according to his mode of judging, is diametrically oppoſite to the government. It was, in fact, neither the government, nor any thing elſe in its power, which occaſioned an obſtruction of political enquiry; it was the ungovernable paſſions and enthuſiaſm of the people, and of *ſoi-diſant* philoſophers, which totally diſqualified them for all ſober, diſpaſſionate diſcuſſion and rational inquiry. Theſe are the true and only cauſes of the temporary ſuſpenſion of political inveſtigations; cauſes which, we believe, no reaſonable perſon will pretend originated in the *fears* of any exiſting government. The follies of political theoriſts become contemptible in the eſtimation of the judicious and reflecting members of ſociety; and the ridiculous effuſions of political book-manufacturers being no longer marketable, they ſunk into that oblivion which their worthleſſneſs deſerved. Yet political enquiry was never totally abandoned by men of real talents and honeſt principles; and the ſucceſs of the "Eſſay on Population" is a memorable proof that no other obſtruction exiſted than that which we have juſt aſſigned, and which, had the author duly conſidered, might have perhaps ſpared him the trouble of writing the preſent volume. It is unneceſſary that we ſhould notice the hideous maſs of evils which the author has aſcribed to this imaginary cauſe, which, we have ſhewn, has no foundation in truth or the nature of things.

Mr. Macdiarmid opens his enquiry into the principles of ſubordination, by a definition of inequality. "The chief circumſtance which gives riſe to inequalities among mankind ſeems to be their unequal command over the means of gratification. He is accounted ſuperior who has the greateſt command over the means of gratification in any reſpect, who can procure what is deſirable in the completeſt manner, and with the greateſt facility." This definition, although illuſtrated in more than an hundred pages, is certainly very far from explaining, as it profeſſes, the *origin* of inequalities, which are dependant on moral as well as phy-

ſical cauſes. But if it were neceſſary to conſider moral cauſes as influencing ſubordination, it moſt aſſuredly was not now neceſſary to accumulate a multitude of common-place obſervations to prove that there is no ſuch thing as phyſical equality among men, and that ſuperiority is partial, not infinite. In a chapter entitled the "Diſtinctions of Rank permanent," we are told that "the ranks which mankind occupy are wholly immutable," and that "the ſcale of human ſubordination muſt remain invariable;" that is, the "command over the means of gratification," according to the author's definition, muſt remain invariable, a principle in which we apprehend very few of his readers will concur. The following ſentence is a ſpecimen of the opinions of thoſe enlightened individuals, who, exalted above vulgar apprehenſions, generouſly condeſcend to caſt a contemptuous glance at the weakneſs of other mortals.

"The alarms into which mankind have at various times been thrown, leſt the various ranks in the ſcale of ſubordination ſhould be confounded, and the violent meaſures which have been adopted to prevent ſuch a cataſtrophe, are, in a literal ſenſe, on a footing with apprehenſions leſt two and two ſhould make five, and the adoption of ſtrenuous precautions leſt a triangle ſhould ſwell out into a ſquare."

Is this the language of experience and ſound philoſophy? Have we not witneſſed the rich made poor, the poor rich, and the wiſe goaded to deſpair and even madneſs, and all by the deſtruction of that ſcale of ſubordination, which the author vainly endeavours to make us believe, contrary to reaſon and the evidence of our ſenſes, is *immutable?* Had he, indeed, founded his ſcale of ſubordination on *moral* relations inſtead of *phyſical* ones, the opinion might have been more defenſible; but it would be an idle waſte of words to controvert ſuch crude puerilities. A few pages farther, he aſks "How many public inſtitutions of empires take it for granted that a man may be rendered wiſe and virtuous, capable of guiding the conduct of others, or of directing their efforts in various ſkilled and complicated operations, merely by having the hand of another man laid on his head, by receiving a particular appellation, or being entitled to wear a particular dreſs?" Mr. M. may think this queſtion very pointed and philoſophical; but, in reply, we would aſk, *cui bono?* Such inſidious ridicule is applicable to all kings, biſhops, and others whoſe official dignity may be conferred in this ſolemn manner; and is calculated only to degrade ſuch offices, without furniſhing the mind with any auxiliaries to virtuous action, were the power of ſuch inſtitutions either deſtroyed or ſuſpended. But, as the author writes for Engliſhmen, will he contend that this is the actual ſpirit of any Engliſh inſtitution, or that ſubordination in this country reſts on no other baſis? If not, we may venture to aſſert that his ſword would have been much

better employed againſt the common enemy, than his pen in detailing the hacknied and exploded obſervations of half-informed Jacobins.

Let it not, however, be ſuppoſed that we object to all the author's ſentiments. "The child at his birth may have no wealth whatever, no proſpect of wealth beyond the neceſſaries of life which it derives from the daily labour of its parents; or it may have the largeſt fortune in the empire already provided for it by inheritance." Very true; and ſhould few readers be aſtoniſhed at the *ſagacity* of this remark, all muſt acknowledge its truth, and, what is no leſs important, its innocence. The ſame may be applied to his obſervation, that if a "capitaliſt does not employ his property in a manner ſufficient to procure a fund for occaſional conſumption, his wealth muſt continually decreaſe." Some people may think the introduction of ſuch plain truths into an inquiry into the principles of ſubordination, a little allied to the modern trade of book-making: to thoſe, however, we recommend another obſervation. "Every one has obſerved the ſucceſs with which ſome men veil their folly under the garb of wiſdom; and, with the moſt ſuperficial talents, contrive to paſs, even among thoſe who hear and ſee them, for men of brilliant wit and profound knowledge." Yet the author ſeems, if there be any conſiſtency in his opinions, particularly adverſe to the idea of mental ſuperiority, and after confining the mind of the poet to his verſes, that of the mathematician to his numbers, that of the anatomiſt to his knife, and that of the chemiſt to his crucible, he obſerves: "We conſider a teacher of religion and morality as uncommonly well choſen if he has given indications of being a good maker of verſes, or ſolver of problems; and we look upon the momentous intercourſe of mighty kingdoms as well confided to his hands who has a peculiar talent at cajoling the ladies of a court." From this we ſhould infer that the author is neither a poet, a mathematician, nor a courtier; but we muſt beg of him to make ſome exceptions in future to his aſſertion, "that when we hear of a man being a diſtinguiſhed general, a great ſtateſman, and even a profound philoſopher, we are diſappointed if we do not find him tall, robuſt, and ſtately!" Romantic girls may have ſuch feelings, but we are at a loſs to diſcover the utility of libelling the underſtandings of the people of England at the preſent day by ſuch groundleſs and obſolete remarks. What Mr. M. ſays of patronage, although not very conſiſtent with his immutability of ſubordination, ſtill leſs with an inquiry into *principles*, we ſubmit to the judgment of our readers.

"But the teſt of intereſt by no means proceeds in general on grounds ſo rational or probable. No ability in the judge to decide is required. The mathematician is received into an office at the recommendation of a perſon who is not, and who even does not pretend to be himſelf a mathe-

matician; a perſon diſtinguiſhed ſolely by his wealth which he has acquired by his ſkill in bartering wares, or even without any diſplay of ſkill at all.

"Even candour is not required in the patron. It is accounted juſtifiable in him to recommend thoſe in whom he is led, by affection and proſpects of private advantage, to overlook every diſqualification. He is in many inſtances entitled to hold up the office to the higheſt bidder.

"It is not, in many caſes, expected that the patron ſhould even know any thing at all of the qualifications of the perſon he recommends. The intereſt of the patron is often procured through a long chain of under-patrons, of whom perhaps only the one who forms the loweſt link knows, or ever enquired any thing of the qualities, good or bad, of the individual recommended.

"An individual is often entruſted with ſuch an extent of patronage that it is altogether out of his power to aſcertain the qualifications of thoſe whom he recommends to different offices. In the courſe of his lifetime he could have formed no juſt eſtimate of one-half the perſons he has appointed even to important offices.

"Such are the uſual regulations under which the qualifications of men are ſubmitted to the teſt of intereſt. Will any one affirm that the throw of a die is not altogether as likely to diſcover the truth?"

The author, however, is ſtill more hoſtile to the privileges of deſcent, which he endeavours to depreciate by a number of futile phyſical obſervations, and wiſhes to appear very philoſophical in deſpiting all merits of parentage. This is an old practice with thoſe who owe nothing to their anceſtors, and as there is neither novelty nor originality in theſe obſervations, they are not worthy of farther conſideration. Accuſtomed as we are to conſider men's characters as an effect of their education, and this as depending on, and proportioned to, their parentage, the experience of ſociety has produced a virtuous and rational reſpect for anceſtry; and thoſe who have fortunately aſcended beyond their own juſt claims to its prerogatives, would diſcover much more wiſdom and virtue by humbly endeavouring to tranſmit their acquired honours to their poſterity, than by vainly attempting to controvert a principle inherent in the very nature of ſociety.

In the whole of the firſt part, which treats of "Subordination ariſing from Natural Cauſes," the author has confounded moral with phyſical, and natural with artificial cauſes, and has taken much unneceſſary trouble to prove what no perſon ever thought of denying, namely, that there is a difference between the office and the perſon who occupies it, between a king and his kingdom; he contends, however, that the office is immutable, although its occupiers are inceſſantly changing, and inſtances, as a proof of this poſition, the permanency of the mayoralty of London!

The ſecond part of this inquiry treats of "the Effects of Natural Subordination on the Happineſs of Society," and commences with the following poſtulatum: "The happineſs of an individual is

greater or leſs in proportion as his command over the means of *gratification* is greater or leſs!" Fergusson, to whom the author is more than once indebted, has used the same sentiment, but with a very different principle. Mr. Forsyth, with considerable ingenuity, indeed, denies that happiness was designed for man, and Mr. Macdiarmid makes it consist in the means of *gratification*; but as neither of them can guide us to happiness, they must pardon us for consigning such opinions to the oblivion which their worthlessness deserves. As subordination is inherent in the institutions of nature, we can have no knowledge of the "*effects* of natural subordination;" and the author has devoted five chapters to illustrate the *effects* of a law of nature, without the possibility of our possessing any knowledge of what would have been the state of things, had no such law existed. Here again the author has confounded natural with artificial effects, and has treated of the "increase and diminution of wealth," which is entirely artificial, without any relation to a state of nature.

Part three is occupied with "the Necessity and Nature of artificial Subordination," in which there is a sufficient number of common sense remarks. Its principal divisions treat of the nature and origin of injuries, connection of natural subordination with injuries, expedients for the prevention of injuries, connection of artificial subordination with the prevention of injuries, relation of artificial to natural subordination, and the means of rendering artificial subordination effectual. These topics are again subdivided with much systematic accuracy, indeed, into sections, such as on self-love, conscience, legislators, arbitrators, public instructors, &c. From the latter we shall give an extract, which conveys a fair idea of the author's opinions of morality.

"Were moral education commenced at a sufficiently early period, and conducted with skill and diligence, it is scarcely possible for us, who are accustomed to see it so imperfectly and negligently managed, to conceive the general diffusion of moral knowledge which might take place in a society. The instructor might, by a diligent application of his talents, acquire a much greater portion of moral knowledge than the other members of the society. He might, by a careful education, transfuse the greater portion of this knowledge into his pupil, while the faculties of the latter were still capable of much further improvement, and while he had still before him a long period of health and strength. The pupil thus educated would be placed in a condition to advance much further in the acquisition of moral knowledge than his instructor: he would already be as far advanced on his way, and would still be fresh and vigorous, while his instructor was about to sink exhausted to the dust. But if the further acquisitions in moral knowledge, made by the pupil thus instructed, were in turn communicated to another pupil more near the commencement of his career, the latter would be placed in a condition to advance still further than his immediate instructor; and much further than the instructor of his instructor.

"Thus by an early and careful education, the moral knowledge of a ſociety might be increaſed from generation to generation. Every generation might, at an early period of life, attain that degree of moral knowledge which was poſſeſſed, at a mature age, by the preceding generation; and might, on arriving in its turn at maturity, be poſſeſſed of a greater degree of moral knowledge than any generation by which it had been preceded."

Unfortunately there has always been more moral knowledge in the world than moral practice; and whilſt the human mind continues to be influenced by motives, all of which are in favour of the acquiſition of moral knowledge, but many of which operate againſt moral practice, the propagation of ſuch knowledge in the minds of youth muſt ever be a buſineſs of much greater facility than the formation of moral habits, or the complete eſtabliſhment of efficient virtuous principles.

The fourth and laſt part of this inquiry is on "the Effects of Britiſh Martial Law on Military Subordination." In the "diſtinction between civil and military ſubordination," Mr. Macdiarmid diſplays his uſual critical acumen, and very ſagaciouſly tells us that civil ſubordination relates to every thing that is not military, and that military ſubordination relates to ſoldiers and the army. His remarks, however, on the preſent mode of electing officers, on the diſtribution of commiſſions, and the means of preferment in the military ſervice in this country, are more animated, and, we are ſorry to ſay, are but too juſt. After arraigning the baleful practice of making military promotions depend on the influence or intereſt of the candidate, he adds:

"However great the rewards attached to commands in the army might be made, they could have no effect in attracting candidates properly qualified, ſo long as officers are appointed in the manner we have ſeen. Thoſe who have neither money nor intereſt would ſtill be prevented from acquiring the requiſite qualifications, by the deſpair of turning them to advantage: thoſe who had either money or intereſt would equally neglect to acquire qualifications which they know to be ſuperfluous.

"From theſe obſervations it appears that the laws and uſages, by which the election of military officers is at preſent regulated in Great Britain, not only afford no proviſion for ſecuring the competency of thoſe officers at the period of their appointment, but have a direct tendency to preclude every chance of their being competent at that period. But we have ſeen that Military Subordination muſt neceſſarily be ineffectual, or, according to a more common expreſſion, muſt be at an end, while thoſe who command, and on whom moſt depends, are incapable of executing the duties of their ſtation."

The reflections on the mode of recruiting, and on the general condition of the private ſoldiers, are in a great meaſure obviated by the new regulations which have been adopted in our military

organization. The powers of courts martial are alſo very vague and extenſive; their puniſhments very inadequately, not to ſay unjuſtly, defined; but we cannot agree with the author in thinking that all officers, becauſe they require to have either property or influence to procure them their commiſſions, muſt therefore neceſſarily be "ignorant, petulant, ſwaggering, boiſterous, vain, inſolent, harſh, oppreſſive, and cruel!" Such a ſuppoſition is equally revolting to common ſenſe and to ſound philoſophy. On the contrary, experience has long ſince rendered it proverbial, that young men born to fortune are in general much more diffident, and poſſeſs far leſs of the above qualities, than the *parvenus* of their day. It is certainly, however, much to be wiſhed that promotion, in the army, was placed on the ſame principles as that in the navy, and that the paths to honour were as open to men of talents in the one department as in the other. We agree, alſo, with the author, that the morality of the armed force is of conſiderable conſequence, not only from its influence on public manners, but likewiſe from its ſuperior utility to the nation; but we deſpiſe the inſinuation that Britiſh officers, in moments of adverſity, would act the part of cowards or traitors. Hitherto we have ſeen no ſymptoms of ſuch degeneracy, and it is with pleaſure we can aſſert that the nation is yet far above even the ſuſpicion of ſuch turpitude.

In a note at the end of this volume, Mr. M. arraigns the plan of education adopted in our military ſchools, and with ſome plauſibility charges it with being more likely to produce an intolerant and vindictive ſpirit than to form enlightened and virtuous minds, qualified to direct the operations of armies, and to profit by the ſuperior bravery of Engliſhmen to inſure important and ſignal victories. The ſyſtem of literary education, indeed, if fairly repreſented by the author, reſembles much more the mechanical efforts of the drill-ſerjeant, than the uſual means adopted by profeſſors to initiate youth into a knowledge of the arts and ſciences.

On the particular merits or defects of this inquiry we think it unneceſſary to make any farther remarks; and we ſhall only obſerve, that the language is in general neat without being elegant: but ſentences merely correct are no compenſation for vapid and trite ſentiments, nor is an uniform diction any equivalent for inanity of ſenſe. If the author would be influenced by our opinion, we would recommend him to turn his attention in future to leſs abſtruſe ſubjects, in which the exerciſe of the imagination would be more neceſſary than that of a ſound judgment. It may have eſcaped his obſervation, but it is nevertheleſs true, that after a violent controverſy, eſpecially when the number of combatants has been conſiderable, a ſecond claſs uſually ariſes of very inferior powers, and, affecting to unite the wiſdom of all their predeceſſors,

not unfrequently adopts the exploded principles of the one, and the popular concluſions of the other, and thus produces an ephemeral work, which vaniſhes

> And like the baſeleſs fabric of a viſion,
> Leaves not a wreck behind.

A Letter addreſſed to Samuel Whitbread, Eſq., M.P., in Conſequence of the unqualified Approbation expreſſed by him, in the Houſe of Commons, of Mr. Lancaſter's Syſtem of Education; the religious Part of which is here ſhewn to be incompatible with the Safety of the Eſtabliſhed Church, and, in its Tendency, ſubverſive of Chriſtianity itſelf. Including alſo ſome curſory Obſervations on the Claims of the Iriſh Romaniſts, as they affect the Safety of the Eſtabliſhed Church. By John Bowles, Eſq. 8vo, pp. 64. Hatchard, London; Meyler, Bath. 1807.

MR. Bowles, by undertaking to call Mr. Whitbread to account for his unqualified approbation of Mr. Lancaſter's Syſtem of Education, has ſaved us the trouble of giving a leſſon to that gentleman, who, we heſitate not to ſay, by ſuch approbation, proved himſelf utterly unqualified for providing a proper ſyſtem of education for the youth of this realm. Of Mr. Lancaſter's plan, our opinion was declared without reſerve, in our review of Mrs. Trimmer's excellent analyſis of it; and Mr. Bowles's ſentiments are in perfect uniſon with thoſe which we then expreſſed. He enters into an able and elaborate diſquiſition, in order to prove, which he does completely, that Lancaſter's plan is calculated to make the boys any thing but members of the Eſtabliſhed Church; and certainly *not* calculated to make them Chriſtians.

"With Mr. Lancaſter's religious opinions, or 'creeds of faith,' I have no right to meddle; but I conſider myſelf not only entitled, but bound to ſay, that the ſyſtem of religious inſtruction propoſed by him is highly objectionable in a religious, a moral, and a political view. It leads to conſequences of which, I ſhould hope, Mr. Lancaſter is not aware, and which, if he were aware of them, he would moſt earneſtly deprecate. One of thoſe conſequences is, that his ſyſtem, if univerſally adopted, would tend to the ſubverſion of Chriſtianity itſelf. Strong as this aſſertion may appear, I pledge myſelf to prove that it is well founded."

This propoſition Mr. Bowles very fully and ſatisfactorily demonſtrates, in a train of reaſoning which neither Lancaſter himſelf, nor his eulogiſt, Mr. Whitbread, will find it eaſy to refute or to evade. His arguments on the ſubject, which are ſtrong, connected, and concluſive, occupy the firſt thirty pages of the tract. He then ſubjoins the following remarks.

"When I had written nearly thus far, I saw a publication, containing a reply on the part of Mr. Lancaster to the objections which have been urged against his system, under the catching title of 'An Appeal for Justice in the Cause of ten thousand poor and orphan Children, and for the Honour of the Holy Scriptures.' In this reply, which is one of the most desultory performances I have ever seen, is contained much illiberal and unfounded censure on two of the most distinguished characters of the present day: the one* an eminent theologian, and a most able champion of the Church; to whom that establishment is indebted for having, on various occasions, most successfully vindicated her truly apostolical constitution, and her truly orthodox doctrines: the other† a lady of distinguished talents, and, what is far better, of the soundest principles; who has contributed more than almost any other individual of these times to check the progress of infidelity and vice, and whose correct views of Christian education are particularly deserving of Mr. Lancaster's attention. Mr. Lancaster's main object in this publication seems to be to vindicate himself against the charges brought against him by the above writers, by an appeal to the practice of his school, and a profession of his faith. He endeavours to shew that neither the former nor the latter justifies the charge of favouring a deistical system of education. But the true question in issue relates neither to Mr. Lancaster's practice, nor his particular belief, but merely to the system of education which he recommends to the nation. This, as I trust I have satisfactorily shewn, is in substance a deistical system; at least it certainly is not a Christian one. If his practice be not conformable with it, that circumstance evinces his own inconsistency, and thereby furnishes a conclusive argument against his system, by proving that upon experiment he found it not fit for practice. In such a case he surely ought to have taken the earliest opportunity of publicly renouncing it, and of acknowledging his error. But instead of doing this, he publishes edition after edition of his original work, in each of which his pernicious theory is repeated; and it is a remarkable circumstance, that at the end of the sixth edition, from which the passages here cited are extracted, appears an advertisement of his 'Appeal to Justice,' which of course must have been published previously to the edition in question. Thus does he at the same time persist in promulgating an *antichristian theory*, while he endeavours to vindicate himself from the charges which, *on that very account*, had been brought against him, by pleading that his *practice* and his *faith* are *Christian*. What is this but blowing hot and cold with the same mouth? Let it not, however, be supposed that the *practice* in his school, with regard to religious instruction, comes up to that standard which, for the reasons above stated, can alone be permitted to regulate a system of national education‡. It is

"* Rev. Charles Daubeny, Archdeacon of Sarum.

"† Mrs. Trimmer, author of the Guardian of Education, and of many other valuable works.

"‡ What such a system ought to be, in regard to religious instruction, may be seen by referring to a publication entitled, 'A new and appropriate System of Education for the labouring People, elucidated and explained according to the Plan which has been established for the religious and moral Instruction of male and female Children admitted into the Free-school, No. 19, Orchard Street, Westminster, &c.' By P. Colquhoun, LL.D.

far from ſufficient for the purpoſe of inſtructing youth in the faith of the Church. Mr. Lancaſter intimates, indeed, that the Apoſtles' Creed, with the Lord's Prayer, and the Ten Commandments, are received in his ſchool. But the Church has other creeds beſides that of the Apoſtles; ſhe has alſo a Catechiſm: and theſe, though the learning of them is excluded from Mr. Lancaſter's *practical* ſyſtem, muſt, I conceive, be taught where education is carried on as *a national concern*. I am ſorry to ſee in this publication of Mr. Lancaſter ſome very malignant and indecent ſneers againſt one of the creeds of the Church (the Athanaſian), on account of what are called its damnatory clauſes; which at the ſame time he miſrepreſents, by applying the penalty expreſſed in thoſe clauſes to the *not comprehending or believing the whole of the creed*. For what appears to me a moſt ſatisfactory explanation of the clauſes in queſtion, and one calculated to remove all the objections which have ever been urged againſt them, I refer Mr. Lancaſter to the Orthodox Churchman's Magazine, for February 1807."

The preſumption of Lancaſter ſeems to increaſe with the countenance which, unfortunately, he receives; but the impudence of this ignorant mechanic, in daring to cenſure that venerable guide to the Church, Dr. Daubeny, his capacity to appreciate whoſe writings is about equal to his inclination to infuſe *true* religious principles into the minds of the riſing generation, would aſtoniſh us beyond meaſure, if we did not know how eaſily a low and little mind is inflated by adulation. As to Mrs. Trimmer, if any thing which ſuch a man could ſay could affect her in any way, ſhe would feel herſelf honoured by his cenſures. We have not ſeen this curious reply of Mr. Lancaſter's; but if he intimate in it "that the Apoſtles' Creed, with the Lord's Prayer, and the Ten Commandments," formed any part of his plan of religious inſtruction, he has intimated *a falſehood;* for the writer of this article went to Mr. Lancaſter's ſchool, in St. George's Fields, where he ſaw one of the monitors whom he particularly queſtioned on this very ſubject, and by whom he was poſitively aſſured that neither the Lord's Prayer, the Belief, nor the Ten Commandments, were ever uſed or repeated in the ſchool. Indeed, conſiſtently with Mr. Lancaſter's original principle, that the uſe of Creeds only tended to introduce a *ſect-making ſpirit*, they could not be uſed. It is poſſible, however, that *policy* may have induced him to depart from *principle*, and that the reproaches caſt upon him by others, as well as by ourſelves, may have induced him to *tolerate* what he *condemns*. It is really a diſgrace to the country, that a man ſo totally unqualified for the taſk of juvenile inſtruction, by whoſe plan it was intended to bring up the riſing generation, without the leaſt knowledge of the fundamental doctrines of the Chriſtian faith, and indeed without any one fixed principle of religion whatever, ſhould have received ſuch ſignal and extenſive encouragement. And we cannot but deeply deplore the miſ-

guided zeal of those who, after the eyes of the country have been opened to the mischievous consequences of this pernicious system, have advised our benevolent and most religious Sovereign to continue his *bounty*, even after he has withdrawn his *countenance*. Such conduct will afford a pretext for asserting that his Majesty's countenance has not been withdrawn from Lancaster; and as a regular *donation* is generally considered as the most infallible proof of continued *approbation* and *protection*, the assertion will obtain universal belief; and, consequently, all the *effect* of the Royal countenance will be secured. As to the mechanical parts of Lancaster's plan, they were stolen from Dr. Bell, who is now in England, and who has introduced his system into the parochial school of *Whitechapel*, where its beneficial effects may be contemplated, with heartfelt satisfaction, by every sober Christian, and real friend to his country, who will not fail to remark the infinite pains which have been taken to infuse sound religious principles into the minds of the children.

"But," continues our author, "turning from a theory so pernicious, and a practice so defective, let us look forward with pleasing confidence to the protection which, it cannot be doubted, the Legislature is about to afford the Church against the danger to which she was exposed by the inconsiderate benevolence of Mr. Lancaster and his supporters. I trust, Sir, that effectual means will now be taken to secure the full operation of the principle, the necessity of an invariable adherence to which has, I flatter myself, been sufficiently proved; that *when education is made a national concern, youth must be brought up as members of the national Church.* The necessity of a strict adherence to this principle is, at present, the more urgent, on account of the alarming success with which a wild and fanatical spirit is endeavouring, by the grossest abuse of toleration, to draw away the lower classes of the community from the established Church. The genuine spirit of toleration consists in a full allowance, by the supreme authority in the state, to all persons of whatever religious persuasion, to worship their Maker according to the dictates of their own conscience: but the most complete enjoyment of this allowance does not require that persons, however unqualified, should be permitted to exercise the important functions of preachers and teachers. By the Toleration Act, 1. W. and M. c. 18, the magistrates are bound to license all persons who apply to them at the quarter sessions for permission to exercise those functions. The consequence is, that many illiterate persons, in the very lowest stations of life, some of whom cannot even write their names, are so licensed; and they not only, by their fanatical rant, seduce great numbers from the Church, and from every other place of worship where sense accompanies devotion; but also, by their mischievous superstition, they not unfrequently drive their deluded followers to desperation, insanity, and even suicide. This evil has of late years been rapidly increasing, and to check its progress is an object which demands the serious consideration of the Legislature. As the abuse of whatever is excellent tends to its destruction, every true friend of toleration must be anxious to see so gross and mischievous an abuse of it restrained by efficient remedies. What re-

medies ſhould be applied for that purpoſe, this is not the place to inquire. It may not, however, be uſeleſs even here to obſerve that one of the moſt operative cauſes of the evil complained of is *itinerancy*. For the diſcourſes of moſt of thoſe rhapſodiſts, who, by their vehemence and vociferation, draw together immenſe numbers, and eſtrange a large proportion not only of the lower, but even of the middle orders, from the eſtabliſhed Church, are ſo frothy, ſo extravagantly wild and abſurd, and at the ſame time ſo deſtitute of variety and comprehenſion, that the uniform nonſenſe of a ſingle preacher could not keep together a congregation for ſix weeks in any one place. Care is therefore taken, by an inceſſant change of theſe illiterate declaimers, to gratify the idle curioſity of their deluded followers with novelty of face and of geſticulation. This ſtatement obviouſly ſuggeſts the expediency, and, indeed, the neceſſity of impoſing ſome reſtraints upon itinerancy, by reſtricting licenſed preachers to particular congregations. This could not be conſidered as an hardſhip, ſince it would only place ſuch preachers, with regard to the exerciſe of their functions, upon the ſame footing with the miniſters of the eſtabliſhed Church, and, indeed, with all *educated* miniſters who officiate out of the Church. The right of conſcience would in no reſpect be violated by a legiſlative requiſition, that each congregation ſhould have its regular officiating miniſter, who ſhould be required to make it appear, by proper teſtimonials, that he is deſired to fill that ſtation before he be permitted to aſſume it. And if, in addition, ſome evidence were required of a ſuitable education, and of a good moral character, before any one be permitted to become a religious inſtructor, ſuch a regulation would evidently be for the benefit of thoſe who are inſtructed, without any infringement upon the right of toleration.

"It ought alſo to be remembered that the uſefulneſs of the Church is greatly circumſcribed, becauſe care has not been taken to make the eſtabliſhment keep pace with the population of the country. The latter has increaſed in an aſtoniſhing degree, with ſcarcely any increaſe in the number of churches belonging to the former. The ſurplus population, which, in many places, cannot be accommodated at church (where, indeed, the accommodation of the lower orders is, alas! but little conſulted), muſt be expected, if there exiſt any ſenſe of religion, to attend irregular places of worſhip. To ſupply this lamentable deficiency no mode would, perhaps, be at once ſo ſafe and ſo efficacious, as the erection, under the ſuperintendance of the Biſhop of the dioceſe, of free churches, upon the model of that called Chriſt Church, at Bath; the whole area of which is allotted to the reception gratis of the lower orders, and which has the happieſt effects in drawing away multitudes of that deſcription from the empty and unprofitable declamation of fanatics. By the building of churches of this deſcription, wherever they are wanted, a moſt effectual ſtep would be taken at once to promote the genuine influence of religion, and to attach the maſs of the people to the eſtabliſhed Church."

The author's ſentiments reſpecting *itinerant* Diſſenters, and the neceſſity of erecting more churches, with ample accommodations for the poor, on the plan of the new Church at Bath, are perfectly conſonant with thoſe which we have, on various occaſions,

expreſſed. And fully convinced we are, that unleſs our prelates and clergy are rouſed to ſome ſpirited exertions in order to attain theſe deſirable objects, the number of ſectaries will continue to increaſe, ſchiſm will ſpread on every ſide, and the eſtabliſhed religion of the country will gradually ſink into contempt. Theſe are not times for torpid apathy; they are times that call for ſpirit and activity; ſince they are times in which all the great bodies of Romaniſts and of Diſſenters have combined for the purpoſe of enforcing meaſures the adoption of which would ſhake the eſtabliſhed Church to its very foundation.

The remaining pages of this tract are devoted to a conſideration of the claims of the Iriſh Romaniſts to an equal participation of political power with the members of the Eſtabliſhment. Mr. Bowles here concedes to ſome of the advocates of theſe claims two points which, in our opinion, will not ſtand the teſt of inquiry; 1. That a vaſt majority of the people of Ireland, not leſs than 4,300,000, are Romaniſts; and, 2. that a change has taken place in the principles or tenets of the members of the Romiſh Church. As to the firſt of theſe poſitions, there is ſcarcely any ſubject upon which ſuch different ſtatements have appeared, as the amount of the population in Ireland. Lord GRENVILLE, in the Houſe of Peers, rated the Iriſh Romaniſts at *four millions*; Mr. GRATTAN, in the Houſe of Commons, reduced them to *three millions*; Sir JOHN NEWPORT, in the laſt Houſe, fixed the *whole* population of Ireland at *four millions*; while Dr. DUIGENAN, in the ſame debate, told the Baronet that he had rated them too high; Mr. BOWLES, on ſome private authority, but founded chiefly on Mr. *Newenham*'s eſtimate, makes the *whole* population of Ireland amount to *five millions, three hundred and ninety-five thouſand, four hundred and fifty-ſix perſons*, of whom only *one million and eighty thouſand* are ſtated to be Proteſtants; and, on the other hand, Mr. GIFFARD of Dublin (in a ſpeech now before us, and which will be found at length in the Appendix to our laſt volume), who had, of courſe, ſeen Mr. NEWENHAM'S publication, and every other eſtimate, declares his decided opinion, that the *whole population of Ireland* does not exceed *three millions*, of which the Proteſtants form *two-fifths*; in which caſe the number of Romaniſts would be *eighteen hundred thouſand*, and the number of Proteſtants *twelve hundred thouſand*.

As to the ſecond point, relating to a ſuppoſed change in the principles or tenets of the Romaniſts, how can ſuch a ſuppoſition, for one moment, be maintained againſt the ſolemn aſſeverations of the Romiſh Primate of Ireland Dr. TROY, and the Romiſh advocate, Mr. PLOWDEN (who, on *ſuch* a ſubject, are certainly the moſt competent witneſſes), that the doctrine and principles of the Romiſh Church are *immutable*, and that to her the device of *ſemper eadem* is more ſtrictly applicable than to any other inſtitution or eſtabliſhment whatever? But, we conceive, theſe con-

ceſſions are only made by the author, for the ſake of the argument, in order to ſhew, that even conceding theſe points to the Romaniſts, they have no foundation whatever for their claims, and that the moſt incontrovertible reaſons may be adduced againſt their admiſſion. Taking, then, their numbers, and the ſuppoſed change of principles, for granted, Mr. Bowles urges the following powerful arguments againſt the claims of the Romaniſts.

" It is admitted by ſome of the moſt zealous advocates for the allowance of ſuch claims, that the reſtrictions and diſabilities, which it is their wiſh to remove, were neceſſary for the protection of the Church, and the quiet of the State, at the time when they were impoſed. But it is urged in favour of their removal, that they have ceaſed to be neceſſary for that purpoſe, in conſequence of the great change which has ſince taken place in Popery. Admitting, however, that this religion is materially different from what it once was, in regard to thoſe qualities by which it became an inſtrument of ſuch extenſive miſchief, and that its profeſſors have renounced the obnoxious tenets and principles which rendered it eſſentially hoſtile to both civil and religious rights; admitting all this, ſtill thoſe profeſſors are in a ſtate of ſeparation from the eſtabliſhed Church; and therefore they cannot, with ſafety to that Church, be admitted to a full participation of power with thoſe who belong to it. If the axiom, on which I have ſo much inſiſted, be entitled to that appellation—that the ſtrength, and conſequently the ſafety, of every eſtabliſhment, depend chiefly on the relative number of thoſe who are attached to it;—it neceſſarily follows that, in proportion to the number of thoſe who diſſent from a religious eſtabliſhment, ſuch an eſtabliſhment muſt be weak and inſecure. The mere circumſtance of ſeparation neceſſarily ſubjects it to danger; for in proportion as the ſeparatiſts from it are numerous, the number of thoſe on whom alone it can rely for ſupport muſt be ſmall, while that of thoſe who have no intereſt in its preſervation, and who are generally apt to ſuppoſe that they have an intereſt in its overthrow, muſt be formidable. When this is the caſe, the perception of numbers inſpires a conſciouſneſs of ſtrength, and encourages a hope for that pre-eminence, which ſects always view with jealouſy in an eſtabliſhment, and which, on all occaſions that produce diviſion, and eſpecially when religion is concerned, mankind are deſirous of attaining. But when the ſtrength which is derived from numbers is accompanied with the poſſeſſion of power, the temptation to uſe that power for the advancement of thoſe who poſſeſs it, may fairly be preſumed to be irreſiſtible; and it would denote the groſſeſt ignorance of human nature to doubt that they will employ it, in its fulleſt extent, for that purpoſe: if they neglected to do ſo, they would ceaſe to be men. But when, as is now the caſe in Ireland, a vaſt majority of the inhabitants of a country are in a ſtate of ſeparation from the eſtabliſhed Church, and when, moreover, they are firmly united in a ſect, be it what it may; to aſſert that ſuch a majority may, with ſafety to that Church, be admitted to a full and complete participation of power, in common with its members, is to advance one of the moſt extravagant propoſitions that can poſſibly be preſented to the notice of the human underſtanding. I confidently defy the moſt expert reaſoner now alive, to reconcile ſuch a

propoſition with common ſenſe. Such, however, is the abſurdity in which the advocates for the claims of the Iriſh Romaniſts involve themſelves. It is not, therefore, becauſe thoſe formidable claimants are of a particular religion, but becauſe they are not of the *eſtabliſhed* religion, that their claims are inadmiſſible. And I beg it may be remembered, that the queſtion is found to be ſuſceptible of a moſt ſatisfactory ſolution on the ground of admiſſion, that Popery has really undergone the change which is attributed to it. But who that remembers what Popery once was, can, in inveſting it with power, be free from alarm, leſt its metamorphoſis may not be quite ſo complete as has been ſuppoſed—leſt it ſhould hereafter reſume ſomewhat of its former character? In one reſpect it ſtill retains, even in the country where its pretenſions are ſo high, a quality, which is well calculated to excite the apprehenſions of every friend of ſocial order. The eſſential nature of the religion beſtows on its prieſts an aſcendency over the minds of the ignorant and countleſs multitude, which is ſubverſive of the legitimate authority of government. That aſcendency conſtitutes what may moſt properly be termed—*imperium in imperio*. It produces a ſtate of vaſſalage and dependence, no leſs hoſtile to civil freedom, than deſtructive of the ties which unite ſubjects to government. It is incompatible with the ſafety of the ſtate, collectively, and of the individuals who profeſs the Proteſtant faith. It even carries with it a power of life and death—for it is ſupported by the right of excommunication, a ſentence which expoſes the unhappy victim to periſh for want of ſubſiſtence, which, in ſuch a caſe, not a ſingle Romaniſt can ſafely, or even conſcientiouſly, beſtow."

Theſe are moſt cogent reaſons; and others equally ſtrong are urged in ſupport of the ſame poſition. But we have room only for one more extract, in which the author meets and confutes one of the arguments of the advocates for *Emancipation*, as it is moſt prepoſterouſly, and moſt falſely, called.

"It is ſometimes urged in favour of the claims in queſtion, that, in conſequence of the extent of paſt conceſſions, what remains to be conceded is comparatively little. What is this but to urge, that, becauſe the fortifications of a city have been abandoned, the citadel ſhould alſo be given up? I am ready to admit that the extent of paſt conceſſions renders it more difficult to defend what remains, and that a conſiderable degree of embarraſſment in our ſituation is hereby produced. But this embarraſſment ſerves only to confirm a truth, of which hiſtory furniſhes ſo many lamentable proofs, that it is never ſafe to deviate from principles for the ſake of expediency. For though, abſtractedly, no inconvenience be produced by ſuch deviation, the ſacredneſs of the principle is violated: and the miſchief is the greater, becauſe no immediate evil enſues, or is likely to enſue; for thereby mankind are induced to think that the principle may be violated with impunity. An occaſional relaxation of principle is further miſchievous, becauſe it tends to unſettle the minds of men. Thoſe who are really intereſted in maintaining the principle, know not how to think, or how to act; they have no ſettled rule to enable them to judge how far they may go; while thoſe who wiſh to ſubvert it are emboldened by every deviation, however minute, to hope ultimately to triumph over the principle itſelf. Every refuſal to give it up then ſeems to them unreaſonably harſh and

rigid, becauſe they have been taught that it is not inviolable. It is, therefore, much better, as well for thoſe upon whom it operates as a reſtriction, as for others, that it ſhould be conſidered as a barrier that can never be paſſed. They then the more readily acquieſce in the reſtriction, and, inſtead of being encouraged to wiſh for what the ſafety of the ſtate requires to be put beyond their reach, they ſet themſelves quietly to enjoy the advantages which they poſſeſs, and the ſecurity of which, in the caſe before us, is enhanced by the reſtrictions to which they are ſubjected.

"Thus it appears that the true cauſe of the embarraſſment under which we now labour, with regard to the claims of the Iriſh Romaniſts, and of the danger which we apprehend from their diſpoſition to perſiſt ſo pertinaciouſly in thoſe claims, is to be found in the conceſſions which have been made to them from time to time. If the Legiſlature had contented itſelf with relieving them from all penalties on account of religion, and, ſecuring to them full toleration, had firmly ſtood on the conſtitutional ground of the teſt laws, our ſituation would, there is abundant reaſon to conclude, have been moſt enviable in compariſon with what it now is. In that caſe the Romaniſts themſelves, knowing that they had no chance of obtaining an admiſſion to power, would naturally have endeavoured to reconcile themſelves to an excluſion from it; and inſtead of inſiſting, as they now do, to be put upon an equal footing in all reſpects with the members of the eſtabliſhment, they would have diſcovered and prized the ineſtimable privileges which they actually enjoy, and which are ſecured to them by the very diſabilities of which they complain.

"But the embarraſſment which we experience in conſequence of having conceded ſo much, ſhould enhance, in our eſtimation, the value of what ſtill remains; as, with the deſtruction of ſome of the Sibyl's books, the price of the remainder was increaſed. It is high time, at length, to make a ſtand, and to convince the Iriſh Romaniſts, that, while their religious and civil rights are ſecurely protected, the ſacred barriers of the conſtitution muſt no further be encroached upon. Inſtead of inflaming their hopes, as has lately been done, by attempts at further conceſſion, the wiſe ſtateſman will endeavour, by all fair and honourable means, to ſtrengthen the Proteſtant eſtabliſhment. For that purpoſe he will labour to aſcertain the cauſes which have impeded the progreſs of the principles of the Reformation in Ireland, and to remove the obſtacles which are ſtill in their way; and, inſtead of depriving the national Church of any of its remaining bulwarks, he will thus provide for its more complete ſecurity, by an extenſion of its worſhip and a diffuſion of its mild and tolerant ſpirit. Such a ſyſtem of conduct will be found much better calculated to civilize the lower claſſes of our Iriſh fellow-ſubjects, to ameliorate their condition, and to produce general harmony and ſtrength, than the raſh and empirical experiment of conceding what is far leſs likely to afford ſatisfaction, than to enlarge expectation, and to invite demands, which, unleſs we ſacrifice the very exiſtence of our Church, as an eſtabliſhment, muſt be rejected, and the rejection of which will excite diſcontents, far more formidable, *as they will be accompanied with power*, than any which now exiſt."

Unqueſtionably, CONCESSION IS THE PARENT OF DEMAND, and we muſt cloſe our eyes to the page of hiſtory, and our ears to the voice of experience, if we do not admit that every conceſſion

which has been made to the Iriſh Romaniſts, though the points conceded were ſtated at the time to be the *ne plus ultra* of their claims, has only tended to produce new diſcontents and freſh demands. And the laſt and moſt important conceſſions are now, forſooth, urged as a plea for the adoption of a meaſure which would not only leave nothing more for the Proteſtants to concede to the Romaniſts, but would place the Proteſtants, at no very remote period, in the ſituation of ſupplicants for conceſſion to the Romaniſts; and with what ſpirit their ſupplications would be received, may be ſufficiently collected from the records of paſt times.

A Chemical Catechiſm for the Uſe of Young People, with copious Notes for the Aſſiſtance of the Teacher; to which are added a Vocabulary, uſeful Tables, and a Chapter of amuſing Experiments. By S. Parkes, Manufacturing Chemiſt. Pp. 624. 8vo. Symonds. 12s, boards.

THE utility of chemical ſcience becomes every day more and more apparent; and it has been juſtly obſerved, that "chemical reſearch conducts to the knowledge of philoſophical truth, and forms the mind to philoſophical enlargement and accuracy of thought, more happily than almoſt any other ſpecies of inveſtigation in which the human intellect can be employed." The facility of acquiring it has alſo been conſiderably increaſed in proportion as its importance has become more generally known. Chemical ſtudents cannot now experience any embarraſſment from the want of elementary works, as the only inquiry neceſſary is, which is the beſt? This queſtion ſhould be anſwered according to the particular abilities or views of the inquirer; but if a treatiſe entirely initiatory be required, then there can be no heſitation in ſaying that this Catechiſm is unequivocally the moſt proper, if not the only, work deſigned to introduce youth to a knowledge of chemical philoſophy. The author originally deſigned it for the inſtruction of an "*only* child;" and although the parent who educates only one child cannot poſſeſs ſuch accurate or extenſive knowledge of the various characters of the juvenile mind as he who performs the ſame duty to five or ſix, yet we have here a "treatiſe that" (the author juſtly flatters himſelf) "will contribute to the welfare of the riſing generation." As a proof of his ability in the capacity of teacher, we extract the following obſervations, from his excellent "Addreſs to Parents on the Importance of an early Cultivation of the Underſtanding; and on the Advantages of giving Youth a Taſte for Chemical Enquiries." After ſtating the importance and utility of chemical knowledge to agriculture and almoſt every ſpecies of manufactures, Mr. Parkes obſerves,

" The various operations of nature, and the changes which take place in the ſeveral ſubſtances around us, are ſo much better underſtood by an attention to the laws of chemiſtry, that in every walk of life the chemiſt has a manifeſt advantage over his illiterate neighbour. And it may be remarked, that in caſe of *failure* or diſappointment in any particular line of commercial manufacture, the ſcientific chemiſt has reſources as various as the productions of the country in which he lives, to which the uneducated man has no acceſs.

" Were parents *aware* of this truth, that ſordid maxim *primo vivere, deinde philoſophari*, would not be heard: but *every* youth would be inſtructed in the firſt principles of natural philoſophy and chemiſtry, as the means of *qualifying him* for conducting the concerns with which he might be intruſted to advantage. If 'knowledge is power,' ſurely the *love of knowledge*, and a taſte for accurate inveſtigation, is the moſt likely way for conducting to opulence, reſpectability, and rational enjoyment.

" It has been objected to the teaching of chemiſtry to youth, that it is a ſcience difficult to acquire; and that the *terms* are an inſuperable bar to its early attainment; but I am of opinion that the *elements* of chemical knowledge may be taught much earlier than is imagined by many who never made the attempt; and that, inſtead of any difficulty ariſing from the technical language of the ſcience, the preceptor will find the new nomenclature a conſiderable auxiliary, greatly facilitating the communication and reception of its general doctrines*.

" Surely the terms oxygen, hydrogen, nitrogen, and caloric, may be learnt and retained with as much eaſe as adjective, participle, preposition, and interjection; independent of the perpetual connection there is between the former and the ſeveral branches of the ſcience; which circumſtance ſoon renders all theſe terms extremely familiar."

" Moreover, it is univerſally allowed that in education nothing is ſo difficult as to induce young people to exerciſe the faculty of *reflection*, though no habit can be more important, or more neceſſary to be induced early; eſpecially as it is an operation of the mind which requires exertion, and which is tireſome even to adults, unleſs they have been early accuſtomed to it. Now, what can be ſo likely to create this habit as the unexpected little exhibitions with which a chemical parent may occaſionally ſurpriſe his child? And beſides, if the experiments be judiciouſly choſen, and are ſuch as may be begun and finiſhed in a ſhort time, the youth will find himſelf ſo much intereſted, that *other* important habits will gradually be induced; eſpecially the habit of *application*, without which all other acquirements will be of little value."

" With a mind previouſly prepared to attribute every effect to the contrivance of a BEING, whoſe conſummate wiſdom is never exerciſed but in

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" * Hear what one of the moſt celebrated French chemiſts ſays upon this ſubject. 'I have,' ſays he, 'adopted the new nomenclature in my lectures and writings, and I have not failed to perceive how very advantageous it is to the teacher; how much it relieves the memory; how greatly it tends to produce a taſte for chemiſtry; and with what facility and preciſion the ideas and principles concerning the nature of bodies fix themſelves in the minds of the auditors.'—*Chaptal.*"

conjunction with infinite *goodneſs*, he will enter upon the ſtudy of chemiſtry with *peculiar* advantage; at every ſtep ſome new beauty will diſcover itſelf to his enraptured mind, and while the ſeveral ſubſtances collected for experiment are undergoing changes as aſtoniſhing as various in the hands of his preceptor, his attention will be engroſſed, not only in conſequence of the amuſement which theſe little manipulations afford him, but by the beautiful ſimplicity and permanency of thoſe laws by which the ſeveral affinities are regulated and directed. The beneficial and ſalutary tendency of *ſeveral* of theſe arrangements will ſoon become more and more apparent; and if ſome favourable opportunities be embraced of pointing out what would have been the conſequences of *a different* conſtitution of things, ſuch indelible impreſſions in favour of goodneſs and beneficence will be made upon the young mind, as cannot fail to have a happy influence in forming the character, and meliorating the heart.

"Moreover, it is the neceſſary conſequence of an attention to this ſcience, that it gives the habit of *inveſtigation*, and lays the foundation of an ardent and inquiring mind. If a youth has been taught to receive nothing as true, but what is the reſult of *experiment*, he will be in little danger of ever being led away by the inſidious arts of ſophiſtry, or of having his mind bewildered by fanaticiſm or ſuperſtition. The knowledge of *facts* is what he has been taught to eſteem, and no reaſoning, however ſpecious, will ever induce him to receive as true what appears incongruous, or cannot be recommended by demonſtration or analogy."

The juſtneſs and good ſenſe of theſe remarks are ſufficiently evident, and the projected melioration of the uſual methods of education is certainly much more practicable than moſt of the modern ſpeculations on this ſubject. We muſt obſerve, however, that ſuch a ſyſtem can never be univerſally adopted; for, admitting all the author has advanced in its fulleſt extent reſpecting the influence of chemical ſtudies in expanding the infant mind, and allowing alſo this mind to be a *raſa tabula*, ſtill it does not follow that all the children in the "middling and higher ranks of life" could be thus advantageouſly introduced to a knowledge of the natural ſciences. Without any reference to the juſtly exploded notions of *innate* ideas, it muſt be admitted that the paſſions and likewiſe the peculiar ſuſceptibility of the ſenſes are *connate*; that every human being poſſeſſes its *indole* or idioſyncraſy of character; and that there are abundant proofs of conſiderable numbers of perſons poſſeſſing extraordinary manual dexterity in the production of mechanical works, who, if excluſively devoted to ſtudies requiring only the exerciſe of judgment and reflection, would be wholly loſt to themſelves and to ſociety. Others, likewiſe, by time and ſteady perſeverance, might be enabled to attain a degree of mediocrity in any one branch, whereas more general and diverſe purſuits would but tend to render their incapacity more apparent. The author, however, may contend that his plan is well adapted to unfold at an early period the particular genius of youth, and thus enable parents to judge what purſuits may be

moſt proper for their riper years. By attending to this circumſtance, indeed, we doubt not that it might in part realize his ſanguine expectations.

Mr. Parkes, adopting the impreſſive manner of queſtion and anſwer, has divided his work into thirteen chapters. The firſt is occupied with general definitions of common terms, as decompoſition, ſolidity, fluidity, ſpecific gravity, &c.: the other treat of atmoſpheric air, caloric, water, earth, alkalies, acids, ſalts, ſimple combuſtibles, metals, oxydes, combuſtion, attraction, repulſion, and chemical affinity. To each queſtion are added "copious Notes for the Aſſiſtance of the Teacher," many of which are curious, lively, and admirably well calculated to excite the ardent curioſity of young minds. They are ſelected from various writers of very unequal merit, and not unfrequently diſcover too much vagueneſs and want of preciſion in expreſſion, to be admiſſible in the preſent cultivated ſtate of chemical ſcience. As a note to the term ſolidity of bodies, the author quotes the obſervation of Mr. Walker (a uſeful lecturer to popular aſſemblies, but a very unfit teacher for thoſe who deſire philoſophical accuracy): "we have many reaſons for believing the original particles of all matter to be *impenetrably hard*, both from experiment and the neceſſity of the caſe,—that Nature might be incapable of wearing out!" Such a childiſh idea of "Nature wearing out," we ſhould think, could ſcarcely have found a place in the mind of any man who had ever operated on matter; the external characters of which he may change, but of which he can never annihilate the ſmalleſt particle. Mr. P., indeed, has given a very good additional note on the indeſtructibility of matter. The ſame lecturer's aſſertion, that "camphor and ſeveral eſſences will exhale for weeks, and throw off their particles to the diſtance of ſeveral yards, *without loſing any ſenſible weight*," is equally unphiloſophical and contrary to fact.

The chapter on Atmoſpheric Air preſents a pleaſing aſſemblage of the moſt curious and agreeable facts illuſtrative of this ſubject; and the numerous miſcellaneous and ſcientific notes contribute to give it an air of novelty, that cannot fail to make it intereſting even to young and gay minds on all occaſions. From a note on the importance of trees in preſerving the perpetual ſalubrity of the atmoſphere, our readers may judge both of the author's verſe and proſe. Speaking of the leaves of trees and vegetables, he obſerves:

"The *upper* ſide of the leaf is the organ of reſpiration; hence ſome vegetables (as they give out oxygen only in the day) cloſe the upper ſurfaces of their leaves during the night. The multiplicity of the leaves of trees, &c. ſhews the *importance* of tranſpiration to a vegetable.

"To obtain oxygen gas from the leaves of plants, fill a glaſs bell with water, introduce leaves under it, and place the bell inverted in a flat diſh of

water. Expoſe the apparatus to the rays of the ſun, and very pure oxygen gas will be diſengaged, which will diſplace the water in the jar, and occupy its place. (Ingenhouz.) A ſprig of mint, corked up with a ſmall portion of *foul air*, and placed in the light, renders it again capable of ſupporting life. The plant purifies what the animal had poiſoned.

For, while the vegetable tribes inhale
The genial moiſture* from the parent vale,
Their vegetating organs decompoſe
The ſalutary compound as it flows;
Select the HYDROGEN with niceſt ſkill,
And mould it into reſin at their will.
"The OXYGEN, abandoning the maſs,
Combines with heat, and changes into gas;
Which, from its inmoſt cells, each leaflet pours
In vital currents through its myriad pores;
And thence, by *vivifying* tempeſts hurl'd
From pole to pole, it cheers a fainting world†.

S. P

"Hales found that a ſun-flower, three feet high, tranſpired, in 12 hours, ſeventeen times as much as a man."

The chapter on Caloric is not leſs intereſting. It is now an eſtabliſhed fact, that water of a certain temperature expands either by the addition of heat or cold; thus a given quantity of water occupies the ſame ſpace at 5 or at 80 degrees of Fahrenheit‡. This phenomenon leads the author to conclude with theſe appropriate reflections:

"It ſeems," he obſerves, "that water becomes of leſs ſpecific gravity, whether it be heated above 42°.5 or cooled below 42.°5; a fact too aſtoniſhing ever to have been diſcovered or imagined a priori. The wiſdom and goodneſs of the GREAT ARTIFICER of the world in this arrangement muſt evidently appear, if we conſider what would have been the conſequences had water been ſubject to the general law, and, like other fluids, had become ſpecifically heavier by the loſs of its caloric. In winter, when the atmoſphere became reduced to 32°, the water on the ſurface of our rivers would freeze, and ſink to the bottom; another ſheet of water would freeze immediately, and ſink alſo; the ultimate conſequence of which would be, that the beds of our rivers would become repoſitories of immenſe maſſes of ice, which no ſubſequent ſummer could unbind; and the world would ſhortly be converted into a frozen chaos. How admirable the wiſdom, how ſkilful the contrivance, that, by ſubjecting water to a law contrary to what is obſerved by other fluids, the water as it freezes becomes ſpecifically lighter, and ſwims upon the ſurface, to perform an important ſervice by

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"* Water.

"† See Lavoiſier's Elements, part i, chap. 6.

‡ This ſcale, we know, is liable to exceptions, or rather is not yet ſufficiently eſtabliſhed on the baſis of experiments; but the facts concerning it are too numerous to be noticed here.

preſerving a vaſt body of caloric in the *ſubjacent* water from the effects of the ſurrounding cold; and to be ready to receive its own accuſtomed quantity upon the firſt change of the atmoſphere!

"Theſe reflections, perhaps, will not be thought to be miſplaced, ſhould they but afford

> One ray of light in this terrene abode,
> To prove to man the goodneſs of his God.
>
> DARWIN."

We regret that we cannot entirely approve either of the author's catechetical or of his citatory account of water; his language is here much too vague, and ſometimes entirely erroneous. Mr. P., by endeavouring to make his deſcription of water ſomewhat too marvellous, has been led into inadvertencies of expreſſion which his better judgment ſhould have retrenched or corrected. We muſt alſo enter our decided proteſt againſt quoting ſuch authorities in matters of ſcience as Madame de Genlis and the Tales of the Caſtle, in an elementary or initiatory work on chemiſtry. The harmony of the Muſes, indeed, may be tolerated, eſpecially when they are made the handmaids of ſcience; but the crude effuſions of noveliſts and romancers ſhould find no place among the inveſtigations of nature. Such attempts are culpable deviations from the author's profeſſed principles and ſyſtematic deſign of teaching "youth to receive nothing as true, but what is the reſult of experiment," in order that they may not "be led away by the inſidious arts of ſophiſtry," or "induced to receive as true what appears incongruous, or cannot be recommended by demonſtration or analogy."

The chapters which treat of Earths and Alkalies, however, are much leſs objectionable, and many of the queſtions and anſwers are very explicit, inſtructive, and particularly well adapted to the information of youth. Among the notes we find a peculiar opinion of Mr. Hume's, that "pure rock-cryſtal is neither more nor leſs than oxygen deprived of all the caloric requiſite to give it the gaſeous form." In anſwer to a queſtion requiring the uſes of the earths, the following ſummary is given:

"Lime, then, has an extenſive and important uſe in agriculture; it is employed in building, &c., and adds much both to the neatneſs and durability of our dwellings. Silex is the baſis of all mortars and cements, and is a neceſſary ingredient in earthen-ware, porcelain, and glaſs. Barytes is employed in chemical laboratories as a re-agent, and for the formation of ſalts. Magneſia, beſides being the baſis of ſeveral ſalts, is of great uſe in medicine; and Alumine, by its mixture with ſilex, forms veſſels for chemiſts capable of reſiſting the action of the moſt concentrated acids; is the material of which the bricks are formed which conſtruct the walls of our habitations, and is ſpread out by the great Author of nature in ſtrata within our hills and mountains, to arreſt the progreſs of ſubterraneous waters, and to

produce thoſe ſprings that fertilize the valleys, and which take ſuch diverſified courſes upon the ſurface of the globe."

As a fair ſpecimen of the ſtyle and manner of this Catechiſm, we extract the author's account of ammoniacal ſalt.

"*How is ammonia procured?*

"All animal and vegetable ſubſtances will furniſh ammonia when in a ſtate of putrefaction; but this alkali is procured in England chiefly by a dry diſtillation of bones, horns, and other animal ſubſtances.

"*What are the uſes of ammonia?*

"In a liquid ſtate ammonia has various uſes in our manufactories, and in medicine; it is a valuable re-agent to the chemiſt; and when combined with carbonic acid it takes a concrete form and a beautiful white colour, being then the article known in commerce by the name of *volatile ſalts.*

"*Are there any other uſes to which ammonia is applied?*

"Ammonia is ſerviceable in dyeing, and in ſtaining ivory; but its principle uſe is in making the muriate of ammonia, of which it is the baſis.

"*How is ammonia formed into muriate of ammonia?*

"Muriate of ammonia is formed by combining ammonia with muriatic acid. It is known in commerce by the name of *ſal-ammoniac.*

"*Muriate of ammonia being formed by two gaſeous ſubſtances, how does it acquire ſolidity?*

"It may appear ſurpriſing that the union of two gaſes ſhould produce a hard ponderous body; but this may be attributed to their loſs of caloric. The baſes of theſe gaſes having a greater affinity for each other than they have for caloric, they combine intimately whenever they come in contact; and the compound having leſs occaſion for caloric than the ſeparate ingredients, the caloric is given out, and a ſolid is produced*.

"*What are the uſes of ſal-ammoniac?*

"Sal-ammoniac is uſed in many of our manufactories, particularly by dyers, to give a brightneſs to certain colours; alſo by braziers, tinplate-workers, and others; and in medicine."

The ſubſequent chapters on ſimple Combuſtibles, Metals, Oxydes, Combuſtion, and Chemical Affinity, are equally copious and amuſing. The author has alſo introduced numerous ethical reflections, all of which are, no doubt, calculated to impreſs the juvenile mind with very proper ſentiments of the Author and Preſerver of the Univerſe. Yet, even in theſe, they who beſt know the paſſions and diſpoſitions of men will carefully guard againſt all appearances of the vanity of ſcience or romantic enthuſiaſm as eventually ſubverſive of genuine piety and true virtue.

"* This mixture may be conſidered one of the moſt ſtriking chemical combinations with which we are acquainted. Ammoniacal gas, and muriatic acid gas, are two of the moſt pungent and volatile ſubſtances we know of; they are ſo volatile and gaſeous, that neither of them can be condenſed when in a ſtate of purity; and yet theſe gaſes are no ſooner thrown together, than they form a *ſolid* and *inodorous* ſubſtance, void of volatility, and of little taſte.

In ſuch a number and variety of notes as the author has here combined, it is impoſſible for us to notice all thoſe which are either original, little known, or peculiarly intereſting. As a matter of public intereſt, however, we remark his obſervations or rather recommendations of the uſe of carburetted hydrogen gas, for burning in light-houſes, illuminating mines, or lighting large manufactories. It is this gas which is uſed to produce what is vulgarly called gas-lights, of which the public have heard ſo much and underſtand ſo little. The practicability of uſing gas for ſuch purpoſes with ſome advantage cannot be donbted; but if any conſiderable ſaving of expence is deſigned, it muſt depend greatly on the profound and extenſive ſcientific knowledge of thoſe who attempt to apply it to general uſe. Should many perſons, however, be diſappointed, as is moſt probable, in their ſanguine expectations from the uſe of this gas, they have only themſelves to blame. It is too much to expect an extenſive and important application of chemical knowledge from perſons avowedly ignorant of the firſt principles of the ſcience, and who profeſs to make money, and to deſpiſe even a knowledge of the very ſubject which gave exiſtence to all their deluſive ſpeculations. Quackery and avarice have ſeldom appeared ſo conſpicuous, or ſo reprehenſible.

Mr. Parkes has furniſhed his young pupil with many curious and intereſting obſervations on ſulphur, which, however familiar it may be, is ſtill a ſubſtance with which we are very imperfectly acquainted. The Italian and Dutch chemiſts have diſcovered many ſingular effects from the treatment of this combuſtible ſubſtance; but as they, in general, militated againſt the new ſyſtem of chemiſtry, the French have artfully concealed them, and we (we are ſorry to ſay it) have paſſed them over with liſtleſs indifference. The author relates the experiment made by the Dutch chemiſts, who produced a kind of oil by mixing three parts carburetted hydrogen gas with four parts of oxygenated muriatic acid gas, in a pneumatic trough: when the gaſes had diſappeared, an oil of an agreeable odour was depoſited, which on expoſure to the atmoſphere became yellow. This curious experiment might have afforded the author ſome amuſing ſpeculations. He adds, however, "It is well known, that if ſulphur be kept melted in an open veſſel, it at length becomes thick; but I believe it has not been noticed by any writer on chemiſtry—that it has the peculiar property of becoming *thinner* as it cools, till it becomes nearly as thin as water." The experiments made by the Academicians of Turin on ſulphur, and their mode of burning it with metals without yielding flame, would have been no leſs intereſting to the young chemiſt. It is not poſſible, indeed, to include every intereſting fact in a ſmall volume; and when we conſider the number and variety of the author's additional notes; his collection of 154 inſtructive experiments, and miſcellaneous information; tables of

ſpecific gravities, attractions, degrees of temperature; component parts of ſalts, their taſte, form, and ſolubility; we cannot withhold our tribute of reſpect to his talents, taſte, and induſtry. To the whole Mr. Parkes has added a vocabulary of chemical terms. This is a moſt uſeful appendage for tyros, who generally acquire more explicit ideas of chemical ſubſtances from a brief definition of the terms than from long diſſertations. We ſhould recommend the author to make this vocabulary ſtill more copious, and to diſtinguiſh with greater accuracy the difference between terms commonly ſuppoſed ſynonymous, but which in fact, properly underſtood, convey very different ideas. The diſtinction between ſuch terms will be more apparent to thoſe who have attempted to tranſlate them into foreign languages. We might alſo notice the occaſional improper uſe of the epithet *ſolid* in ſeveral parts of this work. Doubtleſs the author will remedy theſe little defects in his ſecond edition.

From the preceding extracts and remarks our readers will perceive that the moral, literary, and ſcientific merit of this Chemical Catechiſm is ſuch as muſt render it a neceſſary book in every reſpectable and well-educated family. It will attract attention, awaken curioſity, amuſe and inſtruct every youthful and naturally ſuſceptible mind: we wiſh that all our elementary books poſſeſſed equal merit, and were equally favourable to the principles of virtue and true ſcience. The work is ornamented with a frontiſpiece repreſenting a pneumatic apparatus, etched on glaſs with fluoric acid.

The Stranger in America; containing Obſervations, made during a long Reſidence in that Country, on the Genius, Manners, and Cuſtoms of the People of the United States; with Biographical Particulars of Public Characters; Hints and Facts relative to the Arts, Sciences, Commerce, Agriculture, Manufactures, Emigration, and the Slave Trade. By Charles William Janſon, Eſq. late of the State of Rhode Iſland, Counſellor at Law. Illuſtrated by Engravings. 4to, pp. 500. 2l 2s, bds. Cundee. 1807.

WE were much intereſted, a year or two ago, in the peruſal of Mr. Parkinſon's "Tour in America." That work preſented us with many important facts, relative to the ſtate of agriculture, commerce, &c. in the United States, and to the manners and morals of their inhabitants; moſt of which tended to impreſs us with no very favourable opinion reſpecting them. The performance now before us confirms, in numerous inſtances, the ſtatements of Mr. Parkinſon; although it does not appear that its author has ever met with the publication of that gentleman. This

confirmation is of the more importance, when it is conſidered, that Mr. Janſon was a reſident, for upwards of thirteen years, in the territories of the United States; during which period he travelled over them, in almoſt every direction.

Much and high praiſe is due to Mr. Janſon, for his endeavours "to expoſe the knavery of American land-jobbers, and to ſhew the fallacy of all that native writers have advanced relative to the facility and ſmall expence of forming an eſtabliſhment in the weſtern regions of the republic." Mr. Parkinſon had not been in Kentucky, or among the back woods: but the preſent writer has; and his remarks amply confirm the inference of Mr. Parkinſon, that, as the parts *near* the cities were *bad*, thoſe *at a diſtance* muſt be much *worſe*.—Some years ago, an excuſe might be offered, on the ground of ignorance, for the emigrating ſpeculator; and, when his misfortunes, failure, and ruin enſued, he might be, in a certain meaſure, entitled to our pity; but the folly of hoping to meet with an elyſium in that vaunted land of liberty and plenty, "beyond the weſtern main," ſtands now ſo fully expoſed, as to leave no claim upon our commiſeration to the beſotted ſufferers.

But it is not, perhaps, by the emigration of a few agricultural ſpeculators that this country has ſuffered, and ſtill continues to ſuffer, ſo much, as by the annual departure of thouſands of her huſbandmen, &c. for the United States. This is a matter of great and ſerious concern to the Government, and to the nation at large.

"——— a bold peaſantry, their country's pride,
If once deſtroyed, can never be ſupplied."

As Mr. Janſon's performance is of a miſcellaneous nature, we ſhall not particularly confine ourſelves to the order which he has adopted, but ſhall firſt notice ſuch parts thereof as appear to be more prominently important. On this ground, his remarks on the extenſive emigration from Ireland firſt claim our notice.

"In the year 1801," ſays he, "fourteen thouſand ſouls were landed from Ireland by the Philadelphia ſhips alone; and upon the moderate calculation of the like number arriving at other ports, we find the emigration to be twenty-eight thouſand! Theſe people paid, on an average, for their paſſage, ten guineas each, making 294,000*l* ſterling. Many of them took with them conſiderable property; and almoſt the whole had the ſaving of a year or two in their pockets in ſpecie on their landing on the American ſhore: but, ſuppoſing they drained their country of only ten guineas each more, the loſs to Ireland would be 588,000*l*.!!!

"Guinea men, with ſlaves, were never crowded like the American ſhips from Londonderry to Philadelphia with Iriſh paſſengers. A ſmall ſhip, of only 215 tons, took on board five hundred and thirty paſſengers, who firſt paid the Captain above 5000*l* for their paſſage. To theſe muſt be added the ſhip's crew, making five hundred and forty-two ſouls, being nearly double the number ever attempted to be *ſtowed* in a ſlave ſhip of that burthen.

"By an act of parliament, veſſels are reſtricted to a certain number of paſſengers, according to which, the ſhip above-mentioned could legally carry only 43 perſons. American ingenuity, added to a little connivance of thoſe who ought to carry the law into effect, produced this deſtructive increaſe. The ſhip of 215 tons ſwells into 400, on her arrival in Derry, and thus it is pretended ſhe can carry eighty paſſengers. This number, on her departure from the port, are muſtered on the deck, before the mayor and procurator of the city, and permiſſion is given for her ſailing. She then drops with the tide down the river, on the banks of which ſhe is expected by the ſurplus of her paſſengers, who pour on board by hundreds. Some, who could not procure boats, fearful of loſing their paſſage to the 'land of milk and honey,' have been known to ſwim after the ſhip, and ſometimes to loſe their lives in the attempt. On the paſſage alluded to, thirty of theſe unfortunate people periſhed; and from their crowded ſituation, and the uncleanlineſs of the lower order of the Iriſh, together with their approach to a warm climate, it is a matter of ſurpriſe that peſtilence did not ſweep away the greateſt part of them.

"Arrived in the river Delaware, the ſtrangers are ſet on ſhore upon the banks, as faſt as boats can be procured for that purpoſe; for the laws here too are ſtrict reſpecting the landing of paſſengers of this deſcription—for inſtance, the owner and captain muſt enter into bonds, that they ſhall not become a charge to the pariſh where they are landed, with ſome other regulations, which have now eſcaped my memory."

"The Engliſh emigrants," obſerves Mr. Janſon, in a ſubſequent paſſage, "are not ſo numerous, yet the property [which] they carry with them is eſtimated higher than that [which is] drained from Ireland. Hence, Engliſh gold is in circulation in all parts of the United States."

The proſpect of theſe infatuated people, after their arrival, is truly dreadful; as arriving from a ſalubrious climate, at the latter end of the ſummer, they are almoſt ſure to imbibe the yellow fever. The huſbandman may, perchance, eſcape it, by a ſpeedy flight to the interior; but the mechanic will generally find it expedient to remain in the port where he lands; and, in ſo doing, he muſt face death in all its terrors; as it is ſuppoſed, that not one European out of a hundred ever paſſes two ſummers after his arrival, without undergoing the ordeal of the fever.

In addition to the unhealthfulneſs of the climate, and the difficulties ariſing from the nature of the country, there are other reaſons, which, it might be expected, would be ſufficient to deter an Engliſhman from wiſhing to ſettle in America.

"The rooted averſion," ſays Mr. Janſon, in his Preface, "in the hearts of the Americans againſt the inhabitants of Britain, was to the author a ſource of perpetual uneaſineſs. Among the lower order, in ſpite of his endeavours to adapt his behaviour to their ſatisfaction, he was regarded as proud and haughty; while a diſtant kind of envious obſequiouſneſs, tinctured with an affectation of ſuperiority, was but too evident in the majority of his equals."——"Though the Americans declaim ſo loudly in favour of liberty and equality, yet no where are thoſe terms more unworthily

proſtituted. That equality, the eſtabliſhment of which was a favourite object of the revolutionary republicans of France, is ſtill the idol of the mob in the United States. The meaneſt plebeian would be quite ungovernable, did he baſely ſuſpect you of harbouring the idea that he was inadmiſſible to equal rank with the beſt-informed of his fellow citizens. Hence you are accoſted by people of the loweſt deſcription with familiarity, and anſwered with careleſſneſs."—"The arrogance of domeſtics in this land of republican liberty and equality, is particularly calculated to excite the aſtoniſhment of ſtrangers. To call perſons of this deſcription *ſervants*, or to ſpeak of their *maſter* or *miſtreſs*, is a grievous affront. Having called one day at the houſe of a gentleman of my acquaintance, on knocking at the door, it was opened by a ſervant-maid, whom I had never before ſeen, as ſhe had not been long in his family. The following is the dialogue, word for word, which took place on this occaſion:—'Is your maſter at home?'—'I have no maſter.'—'Don't you live here?'—'I *ſtay* here.'—'And who are you, then?'—'Why, I am Mr. ———'s *help*. I'd have you to know, *man*, that I am no *ſarvant*; none but *negers* are *ſarvants*.'"

Mr. Janſon is decidedly averſe from the Slave Trade, and is of opinion that it may ultimately produce the moſt dangerous conſequences in America. He does not, however, like ſome of our philanthropic reformers, extend his views to the *emancipation* of the negroes; but conſiders, with more juſtice and probability, that it "would be attended with *imminent* danger." The treatment of the ſlaves in America certainly requires melioration; for, if the horrible anecdotes which Mr. Janſon has related be correct—and we perceive no reaſon to queſtion their truth—there is only one ſet of people upon the face of the earth to whom the American planters can be juſtly compared;—and that one is compoſed of the Dutch boors at the Cape of Good Hope.

At a moment like the preſent, when the United States appear ripe for rebellion; when a faction is already in arms; when a diviſion of the northern from the ſouthern provinces is, not without reaſon, apprehended; the following military information may not be unacceptable to the reader:

"The General and Field-ſtaff of the Militia includes the following ranks and numbers of officers:—70 major-generals; 183 brigadier-generals; 8 quarter-maſter generals; 15 adjutant-generals; 114 aids-de-camp; 1 ſtate engineer; 1 commiſſary-general purchaſe; 1 commiſſary-general of iſſues; 160 brigade-majors; 1 pay-maſter general; 1 phyſician-general; 1 apothecary-general; 1 deputy quarter-maſter general; 1 waggon-maſter general; 1 forage-maſter general; 22 brigade quarter-maſters. The ſecond liſt, viz. of Field-officers and Regimental-ſtaff, comprehends the following ranks and numbers of officers:—760 lieutenant-colonels commandants; 1509 majors; 432 pay-maſters; 587 ſurgeons; 362 ſurgeons-mates; 618 quarter-maſters; 732 adjutants.

"The return of the Artillery includes 14 lieutenant-colonels; 45 majors; 195 captains; 215 firſt lieutenants; 159 ſecond lieutenants; 17 ad-

jutants; 16 quarter-maſters; 733 ſergeants; 91 corporals; 359 muſicians; 140 gunners; 62 alarm-men; 6853 matroſſes.

"The liſt of Cavalry embraces 37 lieutenant-colonels; 70 majors; 413 captains; 778 lieutenants; 399 cornets; 28 adjutants; 8 pay-maſters; 25 quarter-maſters; 1366 ſergeants; 433 muſicians; 27 farriers; 30 ſaddlers; 17,675 dragoons."

The naval force of the Americans is not *quite* ſo reſpectable.

"On my laſt viſit to the navy yard," ſays Mr. Janſon, "I found ſix frigates, diſmantled and laid up in ordinary, and one nearly equipped for ſea, for the purpoſe of carrying back the Tuniſian embaſſy to Barbary. A ſmall veſſel of war, pierced for 20 guns, had juſt been launched. Mr. Jefferſon, two years ago, adopted an idea of his own, in order to raiſe the credit of the American navy, and for the deſtruction of the powers of Barbary. This is, to build a number of ſmall veſſels of about 100 tons burden, to be called gun-boats, each of which is provided with two heavy pieces of ordnance—one at the ſtem, and the other at the ſtern. Though the inutility of theſe mockeries of men of war has been manifeſted on many occaſions, yet the Preſident perſiſts in riding his naval hobby-horſe, even in Kentucky, where ſeveral gun-boats are building on the river Ohio. One of them was nearly loſt in a voyage to the Mediterranean—being, the whole voyage, to uſe a ſea phraſe, 'wet and under water.' Another *gun-boat*, No. 1 (thus they are named, to No. 8,) in a hurricane in South Carolina, was driven nearly a mile into the woods."——"Added to theſe, the Americans have a frigate and two or three ſmall veſſels of war in the Mediterranean; and which conſtitute their navy."

Mr. Janſon appears to have been at conſiderable pains in collecting information reſpecting the chief public characters of America, now living, and recently deceaſed. Amongſt the brief but intereſting ſketches which he has given, he has omitted the names of Waſhington, Adams, and Jefferſon; obſerving, that he "was more ſolicitous to collect facts which are not univerſally known in this country, than to repeat what every individual muſt already be acquainted with." We are accordingly preſented with biographical notices of the following characters:—Generals Gates, Hamilton, Pinckney, Putnam, and Arnold; Colonel Burr; Captains Hacker and Landois; Lord Fairfax; Sir John Oldmixon; Paul Jones; and Meſſrs. Gallatin, Randolph, Lincoln, and Law. From theſe we ſhall ſelect the article, "GENERAL PUTNAM," as affording a fair ſpecimen of our author's talents in this ſpecies of compoſition.

"This officer was in the Britiſh ſervice ſeveral years previous to the conqueſt of Canada by General Wolfe; and in the revolutionary war, having eſpouſed the American cauſe, he was promoted to the rank of major-general in their army. He was a man of undaunted courage, and of an enterpriſing diſpoſition.

"When the French army lay encamped at the Ovens near Ticonderago, the Britiſh commander pitched upon Putnam, who then held the rank of captain of a company, to reconnoitre the poſition of the enemy; Lieutenant Robert Durkee was named for his companion. The outſet of this expedition had nearly proved fatal, for Captain Putnam narrowly eſcaped being taken priſoner, and, in his flight, was on the point of killing his friend.

"In the Canadian wars it was cuſtomary for the Britiſh to place fires round their camp, which frequently expoſed them to the enemy's ſcouts and patroles. The French and Indians adopted a different and more rational practice. They kept their fire in the centre, lodged their men circularly at a diſtance, and poſted their centinels in the ſurrounding darkneſs. In the preſent inſtance, the reconnoitring party, on approaching, concluded that the centinels were within the circle of fires, and were creeping upon their hands and knees till, to their utter aſtoniſhment, they found themſelves in the thickeſt of the enemy. They were diſcovered and fired upon; Lieutenant Durkee was ſlightly wounded in the thigh. They fled, and Putnam, who was firſt, from the utter darkneſs of the night, ſoon found himſelf plunging into a deep pit; and Durkee immediately tumbled in after him. Conceiving himſelf to be purſued by the enemy, he had already uplifted his weapon to deal a dreadful blow, when Durkee ſpoke, and he recogniſed his voice. They now ſcrambled out, and effected their eſcape amid a ſhower of random ſhot. They paſſed the remainder of the night in the woods, out of the reach of the enemy. Putnam had provided a little rum, which he carried in a canteen ſlung over his ſhoulder, and on lying down, recollected the ſuppoſed treaſure; but to his great mortification found the veſſel empty, having been repeatedly pierced with muſket balls.

"Soon after this, the ſubject of theſe anecdotes was promoted to the rank of major. A ſtrong party of obſervation was now ordered upon the dangerous ſervice of watching the motions of the enemy, who lay off Ticonderago, under the commands of Major Rogers and Putnam. This force was divided, and the commanders took different poſitions; but being diſcovered by the enemy, they again joined, and began their march in files through the woods—the right led on by Rogers—the left by Putnam, and the centre by Captain D'Ell. The firſt day they reached Clear river, on the banks of which they encamped, near Old Fort Ann, which had been formerly built by General Nicholſon. Next morning, previous to quitting the ground, it is ſaid, that Major Rogers imprudently laid a wager with one of the officers, to be decided by firing at a mark, and which was immediately determined. Major Putnam remonſtrated in a very pointed manner againſt this unſoldier-like conduct, in the very neighbourhood of the enemy; but as Rogers commanded, he could not put a ſtop to their proceedings. After this, they continued their march in columns, Putnam in the front, D'Ell in the centre, and Rogers in the rear; circumſtances and the nature of the ground rendering this diſpoſition of the force moſt favourable.

"The French had received information of this expedition, and had ſent Colonel Molong, a moſt active and enterpriſing officer, with five hundred choſen men to intercept it. He was ſo near, that he heard the firing at the mark; and immediately placed himſelf in ambuſh. Putnam, at the

head of his column, had juſt cleared his way through ſome thick bruſh-wood into the more open part of the foreſt, where the enemy ſprung upon him, with the moſt horrid yells and war-whoops from the Indians, who formed a part of Molong's detachment. Putnam in an inſtant recovered from his ſurpriſe, calmly drew up his men, and returned the fire; ſending off at the ſame time to the other diviſions to come up with all poſſible ſpeed. D'Ell ſoon came up, and the action, though widely ſcattered and fought between man and man, was ſoon general and deſperate. The contending parties adopted the Indian mode of warfare, which is irregular and ferocious; indeed their ſituation precluded the poſſibility of practiſing tactics. During this dreadful conteſt Major Rogers did not come up, aſſigning afterwards as a reaſon that he formed his men in a circular file between the other columns and Wood Creek, to prevent their being taken in the rear, or enfiladed.

"Major Putnam was not diſheartened. He found he could not croſs the Creek, and therefore determined to keep his ground; and his officers, inſpired by his bravery and his perſonal exertions, encouraged their ſoldiers, who defended themſelves againſt ſuperior numbers with the moſt determined reſolution. Sometimes they fought in ſmall bodies; then each man againſt his antagoniſt; and often three or four upon one, while others fired from behind trees and under cover. The commander had been from the firſt in the heat of the battle; and had uſed his fuſee ſo often, that it miſſed fire while preſented to the breaſt of an athletic ſavage chief, who, taking inſtant advantage of the circumſtance, leaped upon him, and with a war-whoop and upliſted tomahawk compelled the gallant major to ſurrender. The ſavage diſarmed his priſoner, bound him to a tree, and then returned to the battle.

"The command now devolved upon D'Ell, who was bravely ſeconded by Captain Harman; but they were ſoon compelled to give way, which the ſavages conſidering as a total defeat, ruſhed on with impetuoſity, and with horrid hoopings [whoopings] and dreadful cries. The Britiſh troops rallied at the orders of their officers, and gave their purſuers ſuch a reception as cauſed them in their turn to retreat beyond the ſpot on which the battle began, where they made a ſtand. This movement placed the tree to which Putnam was tied, between the fires of the contending parties; the balls from either ſide ſtruck the tree, and paſſed through his clothes. In this ſtate of jeopardy, unable to move his body or ſtir his limbs, he remained above an hour—ſo equal and deſperate was the fight. At one inſtant, when the battle inclined in favour of the enemy, a young ſavage choſe an odd way of indulging his humour. He diſcovered Putnam bound, and might conſequently have killed him in an inſtant; but he choſe another way of gratifying his paſſion of torture. He threw his tomahawk at the priſoner's head, with a view of ſhewing how near he could throw it without touching it; and he ſtruck the tree ſeveral times within the ſmalleſt diſtance poſſible of his mark. When the Indian had finiſhed his amuſement, a French ſergeant, a much greater ſavage in his nature, came up, and levelled his muſket within a foot of the major's breaſt, but it happily miſſed fire. In vain did he claim the treatment due to a priſoner of war. The degenerate Frenchman did not underſtand the language of honour, or the laws of nature; but deaf to their calls, he repeatedly puſhed the muzzle of his gun againſt the ribs of the bounden

man, and completed theſe acts of barbarity by a dreadful blow with its butt end on his jaw-bone.

"The intrepidity of D'Ell and Harman*, ſeconded by the valour of their followers, at length prevailed. They drove the enemy from the ſcene of action, leaving behind their dead, who were ninety in number. As the conquered fled, the Indian who had firſt made Major Putnam priſoner came up, untied and took him away. Having been conducted to ſome diſtance, he was ſtripped of his regimentals, ſtockings, and ſhoes, loaded with the effects of the wounded, and ſtrongly pinioned, his wriſts being drawn tight together with a cord. After being driven many miles over the rougheſt roads, the party, greatly fatigued, halted to breathe. The miſerable priſoner was now in a dreadful ſtate of torture. His hands, from the tightneſs of the ligature, were immoderately ſwelled; and the pain had become intolerable. His feet were ſcratched, bruiſed, and cut, and ſtreaming with blood. The burthen impoſed upon him was too heavy for his ſtrength; and, frantic with torments, exquiſite beyond endurance, he entreated them to kill him and take his ſcalp, or to looſe his hands. A French officer inſtantly interpoſed, ordering his hands to be unbound, and ſome of the load taken from his back. The Indian who claimed the priſoner had been abſent with the wounded, but now coming up, gave him a pair of *macaſons*, and ſhewed great reſentment at his unworthy treatment.

"The duty of this chief being with the wounded, he returned, leaving the advanced party, conſiſting of about two hundred Indians, to go on before the French troops, and to encamp for the night. They took with them Major Putnam, on whom, beſides many other outrages, they had the barbarity to inflict a large wound on his left cheek with a tomahawk. His ſufferings in this place were to have been conſummated, and a ſcene of far greater horror was preparing.—The ſavages had determined to roaſt him alive; and, in purſuance of this horrid doom, they led him into a dark part of the foreſt, ſtripped him entirely naked, bound him to a tree, and piled around him dry bruſh-wood and other fuel. They accompanied their labours by dances and the yells of death, and then ſet the pile on fire; but a ſudden ſhower of rain damped the riſing flame. They laboured to rekindle it, and at length it began to blaze round the circle. The victim ſoon felt the heat, and being unable to move his body, he inſtinctively ſhifted ſides as the fire advanced. This ſight, at which all but ſavages would ſhudder, afforded the higheſt diverſion to his inhuman tormentors, who demonſtrated the delirium of their joy by every extravagant geſticulation.

"Major Putnam, convinced that his final hour had arrived, ſummoned all his reſolution, and compoſed his mind, as far as the ſhocking circumſtances would admit, to bid an eternal adieu to all he held moſt dear. The bitterneſs of death, painful and lingering as it would be, was in a manner paſt—nature, with a feeble ſtruggle, was quitting its hold of ſublunary things—when a French officer ruſhed through the crowd, opened

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"* A late American publication, from which theſe facts are principally taken, ſays, that this brave officer was living at Marlborough, in the State of Maſſachuſets, in the year 1804.

a way by ſcattering the burning brands, and unbound the victim. It was the gallant Molong, whom one of the ſavages, unwilling to ſee another human creature immolated, had made acquainted with the dreadful proceedings. The commander ſpurned and ſeverely reprimanded the barbarians; and fearing to truſt the major with them again, kept him in ſafety till he delivered him into the hands of his maſter, the ſavage chief who made him priſoner.

"This providential eſcape will by [to] ſome appear to ſavour of the fabulous, as it did to me when I firſt heard it related. I took ſome pains to make enquiries on the ſubject, in paſſing through thoſe places where General Putnam was perſonally known, and found the tale was not doubted. I alſo met with an old officer, Colonel Martin, of New Brunſwick, who was acquainted with him, and who gave full credit to all the accounts of his ſufferings and miraculous eſcape. He added, that the general, though arrived at that advanced period of life when men often become garrulous, generally declined a converſation on the ſubject.

"To return to the narrative.—It appears that the ſavage approached his priſoner with kindneſs, and ſeemed to treat him with affection. He offered him ſome hard biſcuits, but finding that he could not chew them, on account of the blow given him by the Frenchman, this more humane ſavage ſoaked ſome of them in water, and made him ſuck the pulp-like part*. Determined, however, not to loſe his captive, the refreſhment being [having been] taken, he took the macaſons from his feet, and tied them to one of his wriſts; then directing him to lie down on his back, upon the bare ground, he ſtretched one arm to its full length, and bound it faſt to a young tree—the other arm was extended and bound in the ſame manner, and his legs were ſtretched apart and faſtened to two ſaplings. Some ſlender branches were then laid acroſs his body; on each ſide of him lay a number of Indians, to prevent the poſſibility of an eſcape; and in this diſagreeable ſtate he continued till morning. In the account given of theſe ſufferings by the major himſelf, he ſaid, that during this night, the moſt dreary and painful, apparently alſo the longeſt of his life, he felt a chearfulneſs ſometimes dart acroſs his mind, while he entertained the hope that he ſhould yet be reſtored to his family. He even indulged his fancy in reflecting upon the ludicrous group around him, in which he ſuſtained the moſt ridiculous part; and how fine a ſubject it would make for a painter.

"The next day he was allowed a blanket and a pair of macaſons, and was ſuffered to proceed with the party, without carrying a load or receiving inſult. To allay his extreme hunger, a little bear's fleſh was given him: this he moiſtened and ſucked through his teeth. At night the party arrived at Ticonderago, where the priſoner was placed under a

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"* Though inſtances have occurred of ſome traits of humanity faintly beaming from the breaſts of certain ſavages, yet, I cannot ſuppoſe that the chief in queſtion was entirely moved to this act of goodneſs by pure philanthropy. He knew from his arms, cloathing, and accoutrements, that his priſoner was a man of rank among his enemy, and conſequently expected a conſiderable gratuity by way of ranſom; and the anxiety he ſhewed to prevent an eſcape, ſerves to confirm this opinion.

French guard; and, after having been examined by the commanding officer, the Marquis de Montcalm, he was ordered to be conducted to Montreal, whence he ſoon returned to the Engliſh army."

Mr. Janſon has alſo collected ſome amuſing particulars relating to the regicide Generals Whalley and Goffe, who, after the Reſtoration, ſecreted themſelves for a number of years in America. In a ſubſequent part of the volume, the *celebrated* Tom Paine is duly noticed. An intereſting account is likewiſe given of Mr. Thomas Addis Emmet, brother to Robert Emmet, who ſuffered in the late Iriſh rebellion for high treaſon. This gentleman, who is repreſented as "about forty-five years of age, hale in conſtitution, moderate in his living, mild in converſation," and "amiable in manners," is in extenſive practice at the American bar, enjoying "*the friendſhip and patronage of Mr. Jefferſon.*"

The general ſtate of religion, in America, is ſuch as muſt occaſion deep regret in every pious mind. The people are not, indeed, like ſheep without ſhepherds, for numerous are their leaders; but, as there is no eſtabliſhed church, fanaticiſm ſeems to have caſt her mantle, like the poiſoned ſhirt of Hercules, over nearly the whole community. "In the New England States," ſays Mr. Janſon, "Preſbyterians and Baptiſts are the moſt numerous." New York, however, "has a large proportion of adherents to the Church of England, which many of the Dutch alſo attend. New Jerſey contains a mixture of Quakers, Baptiſts, and Preſbyterians." In Pennſylvania, a great part of the inhabitants are Quakers.

"Being ſubject to no reſtraint, this non-reſiſting ſect are, by many Americans of other denominations, charged with overbearance in all matters where they are concerned, and, with a buſy intermeddling meanneſs in the affairs of other ſects. Maryland, like Pennſylvania, follows the religion of the ancient proprietor, Lord Baltimore; about one half of the people are, therefore, Roman Catholics. In Virginia, the Methodiſts bawl out their tenets with the greateſt ſucceſs amongſt the lower orders of people. They are ſaid to do great miſchief among the ſlaves, whom they receive into their congregation, and place among the moſt ſelect parts of their white brethren. They certainly terrify the uninformed negroes, and, in many inſtances, ſerve to aggravate the hardſhips of their ſituations, by diſordering their minds. In the Carolinas (to uſe Dr. Morſe's obſervation), 'Religion is at a very low ebb.' The inhabitants of theſe States he calls Northingarians. [*Query*, Nothingarians?] Sundays are there paſſed in riot and drunkenneſs; and the Negroes indulge uncontrolled in tumultuous ſports and licentiouſneſs. At night they prowl about ſtealing wherever they find opportunity, at the riſk of a ſevere flogging in the morning. At Charleſton, they make ſome little ſhew of religion on the Sabbath, but, perhaps, with as little devotion as in the other parts of the State. Of Georgia, I cannot, from my own obſervation, ſay much; but there is every reaſon to believe that, with reſpect to religion, it is near-

ly on a par with the Carolinas; *gouging** being in equal vogue in the four ſouthern States. In Connecticut, the Sabbath is kept in the moſt rigid manner; a great majority of the people being Baptiſts and Preſbyterians." —"In all the other States, Maryland excepted, the principal merchants and men of property are chiefly of the Church of England. The Roman Catholics are the moſt moderate and orderly of the other ſects. They have handſome churches in New York and Philadelphia. At Baltimore, a metropolitan church is building, on an extenſive ſcale, under the patronage and protection of Biſhop Claggett, a man of good ſenſe and erudition, who governs the Catholic church throughout the United States with much propriety."—"At Edenton, in North Carolina, the people are ſo far loſt to the ſenſe of religion, that they have ſuffered a handſome brick epiſcopalian church, the only place of public worſhip in the town, to fall into decay. In many parts of the ſouthern States, there is a total neglect, not only of religious, but often of moral duties. The churchyard at Edenton is open to the carnivorous beaſts which prowl about that country; and when cattle have grazed and hogs rooted in it, they retire to reſt in the neglected church. Having driven their miniſter away, the ceremony of marriage is performed by a juſtice of the peace, who having firſt freely indulged at the feſtive board of the happy couple, and generally late in the evening, hiccups over a few lines; and this ſerves as a bond for life. The baptiſms and the burial ſervice are diſpenſed with. This church was built and flouriſhed under the Britiſh government, when benevolent and ſpirited merchants gave a rank and conſequence to the town, when hoſpitality and unanimity ſpread their benign influence, and ſomewhat ameliorated an unfriendly clime, by the exerciſe of the ſocial and moral virtues."

The ſect denominated *Jumpers*, which had its origin in Wales about the year 1760, appears to be making conſiderable progreſs in America, where its members are termed *Shakers*. Ann Leeſe, who died in 1784, aſſerting that ſhe was the woman ſpoken of in the twentieth chapter of the Revelations, was the founder of the firſt ſociety of theſe American fanatics, at Harvard, in the State of Maſſachuſets. This "*Elect Lady*," as ſhe was ſtyled by her followers, aſſociated with William Leeſe, her *natural* brother, by whom ſhe was aſſiſted in forming and conducting the ſociety: John Parkinſon, who had formerly been a Baptiſt preacher in England, was their chief ſpeaker; and James Whitaker, who ſucceeded Ann Leeſe, and died in 1787, was their ſecond ſpeaker.—Mr. Janſon thus deſcribes the meetings of the Shakers:

"Theſe people had converts in numbers, and from diſtant parts, who laid up ſtores of proviſions for ſuch as tarried at Harvard. Their meetings, which continued day and night for a conſiderable time, conſiſted of preach-

* Of this horrible and truly diabolical practice, compared to which our boxing matches are innocent and laudable amuſements, Mr. Janſon relates ſeveral inſtances; to one of which he was an eye-witneſs. We cannot fully our pages with a deſcription of the cuſtom.

ing, ſinging, and dancing; the men in one apartment, the women in another. Theſe meetings were attended by converts from a great diſtance, who ſtaid from two to twenty days. They had miſſionaries in the country making proſelytes, and confirming others in this fancied millennium ſtate. Thoſe were taught to be very induſtrious at home, that they might be able to contribute to the general fund, and many devoted their whole ſubſtance to the ſociety. They vary their exerciſes of devotion. Sometimes they dance, or rather jump, up and down in a heavy manner till they are exhauſted by the violence of the exerciſe. The chief ſpeaker will ſometimes begin to pray; they then deſiſt to liſten [for the purpoſe of liſtening] to him, and, when he has finiſhed, immediately renew their dancing with increaſed vigour. Then generally follows the ſhaking, as if ſhuddering under an ague, from which they have received the name of Shakers. They ſing praiſes to David during the dancing; but I could not learn what holy man or ſaint they invoke in their ſhaking fits. The women are equally employed in the fatigues of theſe exerciſes under the eye of the mother in another apartment, where they jump and ſcream in dreadful concert. Sometimes there will be ſhort intermiſſions, but in a minute or two one of the chiefs will ſpring up, crying, 'As David danced, ſo will we before God;' the others follow this ſignal; and thus, alternately dancing, praying, and ſinging, they paſs night after night, and often until morning."

The preſent leader of theſe jumping fanatics, who appear to be extremely well qualified for the interior of a mad-houſe, is one Joſeph Meacham, who, we are informed, "has obtained among them the reputation of a prophet."

Literature, as Mr. Janſon juſtly obſerves, is yet at a low ebb in the United States; but the following inſtance of "typographic ſpirit" is deſerving of notice.

"Matthew Carey, an old eſtabliſhed bookſeller in Philadelphia, has announced the accompliſhment of his attempt to keep one of his quarto editions of the Bible ſtanding, in the type; and he advertiſes for ſale eighteen different priced quarto Bibles. In his advertiſements he ſays that 'he truſts it will be borne in mind that it is the firſt attempt that has ever been made to keep the quarto Bible completely ſtanding. The paper, type, printing, engravings, and binding, are all American.'"

By the plates, very neatly executed in aqua-tinta, which accompany the volume before us, Mr. Janſon has judiciouſly afforded the means of comparing the progreſs of architecture in America with its progreſs in other countries. Of theſe embelliſhments, the 1ſt is, a View of the City and Port of Philadelphia, on the Delaware, taken from Kenſington, containing a repreſentation of the tree under which Penn, the founder of the city, negotiated with the natives for the ground; 2d, a Front View of the Preſident's Houſe in the City of Waſhington; 3d, a View of Boſton, from the Bay; 4th, a View of Hell Gate, the entrance from Long Iſland Sound to New York; 5th, a Plan of the City of Philadelphia; 6th, a View of High Street, Philadelphia, with an Ame-

rican Stage Waggon; 7th, a View of Second Street, north from Market Street, with Chriſt Church, Philadelphia; 8th, a View of the Bank of the United States of America; 9th, a Vignette Repreſentation of the Philadelphia Water-works; 10th, a View of Mount Vernon, the Seat of the late Preſident Waſhington; 11th, a View of Philadelphia Theatre, in Cheſnut Street; and, 12th, a View of High Street, from the Country Market Place, Philadelphia, repreſenting the Commemoration of the Death of General Waſhington.—"Should it be objected," ſays Mr. Janſon, in his Preface, "that too great a proportion of them (the Views) are taken from one city, the author's excuſe is, that, in truth, ſcarcely any other city in America contains any edifice worthy of delineation."

The ſtate of the arts, in general, exhibits but a dreary proſpect in America.

"Except the public buildings," obſerves our author, "there is little employment for the artiſan. Half a dozen of our beſt portrait painters would not find employment in the United States, unleſs, like lawyers on a circuit, they travelled from one city to another. As many engravers obtain a bare competence in Philadelphia and New York. Mr. Edwin, ſon of the late comedian, the beſt engraver in the firſt [former] of thoſe cities, informed me that he was paid with parſimony, was obliged to give long credit, and was undetermined as to his longer reſidence among them. [*Query*, among whom?] Mr. Haynes, another artiſt in the ſame branch, after ſome perſeverance in the execution of his buſineſs, was obliged to return, little more than a year ago, to London."

We had marked ſome paſſages illuſtrative of the preſent ſtate of theatrical affairs in America; but we find that we have not room to inſert them. To adventurers in this line, we recommend a peruſal of Mr. Janſon's ſtatements, ere they croſs the Atlantic in queſt of that applauſe which their native country may have withholden.

Notwithſtanding the length to which the preſent article has extended, we muſt not conclude without remarking, that the volume before us contains much miſcellaneous information, which our limits will not permit us to ſpecify, in detail. It abounds with amuſing and intereſting anecdotes; the author has, in many inſtances, very characteriſtically exemplified the manners of the Americans; and, for the rectitude of his intentions in compoſing the work, we give him full credit. A ſecond volume, we underſtand, is in a ſtate of forwardneſs; and, ſhould its merit be proportionate to that of the firſt, we hope that the public will ſoon be gratified by its appearance.

A Letter from a Country Vicar to the Right Reverend Father in God Dr. Samuel Horſley, Lord Biſhop of St. Aſaph, inviting

his Lordſhip to a Re-conſideration of 1 *Peter iii*, 18, 19, 20; *and offering a more clear and conſiſtent Interpretation of that Paſſage of Sacred Scripture than is to be found in a Sermon lately publiſhed, affixed to a Second Edition of his Lordſhip's Verſion of Hoſea.* 8vo, pp. 29. Rivingtons.

THIS Letter, which is ſubſcribed by the Biſhop's *brother* in Chriſt, HENRY COTES, is dated Bedlington, near Morpeth, Nov. 5, 1804. *When* it was publiſhed we do not recollect; but it was ſent to us long ago, and would have been reviewed immediately after the Sermon to which it is a reply, had it not been overlooked among a number of leſs important pamphlets, when the Anti-Jacobin Review paſſed from its former to its preſent editor.

Our opinion of the much to be lamented Biſhop's Sermon has been ſtated in our 25th volume, and we are now to give, with the ſame impartiality, our opinion of the preſent Letter. That it diſplays acuteneſs in its author is indiſputable; but it diſplays likewiſe ſomething elſe, which, wherever it prevails, is unfavourable to the inveſtigation of truth. Mr. Cotes abhors the doctrine taught by the Biſhop, not becauſe it is falſe, but becauſe he thinks it may give countenance to the Romiſh doctrine of purgatory!

"I know," ſays he, in the beginning of his Letter, "the value which is univerſally attached to a great name, and to your exalted ſtation; and a conviction that your interpretation of that portion of ſcripture, on which the Romaniſts have built their purgatory, may tend to lead us back to Papal ſuperſtition, urges me thus publicly to controvert your Lordſhip's opinions, and to ſacrifice politeneſs at the ſhrine of duty."——And again:

"Of all the texts of ſcripture, taken ſeparately or collectively, which are applied by the Papiſts to the ſupport of their lucrative doctrine of purgatory, the paſſage under conſideration is the chief. Your Lordſhip is aware of this error of the Papiſts, and of their perverſion of ſcripture to ſerve their turn; but in vain do you endeavour to ſecure your doctrine from Papal ſuperſtition, whilſt you appear to ſanction the Papal notion of a *Limbo*, or place of confinement for the ſpirits of deceaſed men. And do you not hereby add a prop to the doctrine of purgatory, eſpecially when you ſay, 'The inviſible manſion of departed ſpirits, though certainly not a place of penal confinement to the good, is, nevertheleſs, in ſome reſpects, a priſon?' For, what are the *Limbos* of the Papiſts, if I underſtand the term, but one remove from purgatory, whether they be ſituated in the purlieus of hell, or on the borders of Paradiſe? Pardon me the application of the term *Limbo* to your Lordſhip's *place of confinement*; for, believe me, I do not aim at levity on a ſubject that appears to me to involve ſerious conſequences: this, however, is the identical term the Papiſts give to ſomewhat of the ſame fancy, and they certainly will apply it to your Lordſhip's 'priſon-houſe incloſed with an impaſſable fence:' and, when once a name is given to the doctrine, your notions of it will be preſumed to be the ſame as that of the Papiſts, however guarded your expreſſions." (P. 19.)

When a man ſits down to ſtudy the ſcriptures with a determi-

nation to interpret *no part* of them as it has been interpreted by the *Papiſts*, and to reject *every doctrine* on which the Papiſts have raiſed a ſuperſtructure of error, he is not very likely to diſcover the truth, and may ſafely be pronounced the ſlave of prejudice. Our author ſeems to be aware of this; for he ſays,

"Your Lordſhip may ſuppoſe, that, when I ſat down to inveſtigate this ſubject, *my* mind was not a little warped by prejudice. It may be ſo; for where is the man who can entirely diveſt himſelf of the bias of pre-conceived opinions? But let the reader judge, as impartially as he can judge, whoſe interpretation of ſcripture is the more clear and conſiſtent; that is, whether the interpretation of 1 Pet. iii, 18, 19, 20, which he finds in your Lordſhip's Sermon, or that which I here ſubmit to his conſideration, be more conſiſtent and accord better with the context.

"And in ſpite of our mutual prejudices, I am alſo free to declare to your Lordſhip, that I *dread* leſt we return to any of the ſuperſtitions of Papal Rome. We are bidden to come out of her (Rev. xviii, 4), that we partake not of her plagues: we are bidden to come out of her, ſeeing ſhe is no longer Chriſtian, but *once more Pagan:* and we have obeyed the call. God forbid, then, that a Biſhop of the Church of England ſhould ever give occaſion to the enemies of our eſtabliſhment, to inſinuate that he inclines to the ſuperſtitions of Papal Rome! or that he has added a prop, how ſlight ſoever it may be, to her doctrine of *limbos*, and of purgatory! God forbid that he ſhould recommend any *unauthorized* doctrine, however qualified; which being *unauthorized by ſcripture*, will aſſuredly pave the way for pernicious error." (P. 23.)

Whether the doctrine recommended by the late Biſhop of St. Aſaph be unauthorized by ſcripture, is the very queſtion at iſſue, which we ſhall leave our readers to decide for themſelves by comparing his Lordſhip's and Mr. Cotes's criticiſms on the texts which they have both interpreted. But that this compariſon may be as little influenced as poſſible by the dread which our author endeavours to excite of *Popery*, we beg leave to aſſure them that the doctrine of an intermediate ſtate, as taught by the learned prelate, was the doctrine of the *Univerſal Church*, long before *Papal ſuperſtition* was heard of. It is found either plainly taught, or obviouſly alluded to, in the writings of *Hermes*, *Juſtin Martyr*, *Irenæus*, *Tertullian*, *Origen*, *Cyprian*, *Novatian*, *Lactantius*, *Hilary*, *Ambroſe*, *Gregory Nyſſen*, *Auguſtin*, *Chryſoſtom*, &c. &c. as well as in all the *antient liturgies*. There ſeem, indeed, to be but three opinions which it is poſſible to form reſpecting the human ſoul between death and the general reſurrection. It muſt be either in an intermediate ſtate of conſciouſneſs ſuch as that deſcribed by Biſhop Horſley; in a ſtate of inſenſibility; or in that ſtate of ſupreme happineſs or miſery to which all men are to be adjudged after the general reſurrection. The firſt was the doctrine of the primitive Church, both Eaſtern and Weſtern; and is, we believe, the doctrine of the Greek Church at preſent. The ſe-

cond notion ſeems to be comparatively modern, and has certainly been ably defended by Biſhop Law of Carliſle and Dr. Taylor of Norwich. In the third opinion the Church of Rome and the followers of Calvin are nearly agreed.

The Church of Rome ſends *immediately* to heaven all her members who have ſo much *merit* as not to ſtand in need of purification by the fire of purgatory; and *immediately* to the place of eternal torment all whoſe demerit is ſuch as to render them incapable or unworthy of being purified in purgatory. Thoſe who are neither ſo meritorious as the former, nor ſuch reprobates as the latter, are detained, ſome for a longer and others for a ſhorter period, in purgatory, that they may be rendered worthy of admiſſion into the ſociety of the bleſſed.—The Calviniſts ſend immediately to heaven all the *elect*, without regard to their merits; and immediately to the place of eternal torment all the *reprobate, qui naſcuntur, ut, ab utero certæ morti devoti, ſuo exitio ipſius* (ſc. Dei) *nomen glorificent!*

Without entering at all into a *diſquiſition* on theſe queſtions, we ſhall juſt obſerve that the opinions of the Papiſts and Calviniſts ſeem contrary to the whole tenor of ſcripture, which repreſents the future and final ſtate of happineſs or miſery as to commence only after the general reſurrection. Indeed, it is not eaſy to conceive, if the doctrine of either of theſe churches be true, what purpoſe can be ſerved by a *general judgment* of mankind, after *all* have been *privately* judged; after *each individual* has been condemned or acquitted by a Judge with whom is no variableneſs, neither ſhadow of turning; and after millions of them have, for thouſands of years, enjoyed the *very reward*, or ſuffered that *very puniſhment*, to which they are to be ſolemnly adjudged at the laſt day! That this is not the doctrine of our Church is apparent from the Liturgy, which, in numberleſs places, repreſents the happineſs of the faithful departed as incomplete, and the Son of God as ſaying, only at the laſt day, "Come, ye bleſſed children of my Father; *receive* (not return to) the Kingdom prepared for you from the beginning of the world."

There ſeems, then, to be no other alternative for an *Engliſh Vicar*, but to adopt either the doctrine of the primitive Church which has been illuſtrated by Biſhop Horſley, or the doctrine of Biſhop Law and Dr. Taylor. But our author ſays that he is no *ſoul-ſleeper*. This we muſt ſay for ourſelves likewiſe; though, had we no other objection to that doctrine than what has occurred to Mr. Cotes, we ſhould be ſtrongly tempted to *become ſoul-ſleepers*. If "the notion of the inſenſibility of the ſoul, in the interval between death and the reſurrection," could be proved from ſcripture, we ſhould perceive in it nothing that is either "cold, or comfortleſs, or diſmal;" for, as we obſerved in our review of the Biſhop's Sermon, time unperceived muſt appear to have paſſed away in an in-

ſtant. The inſenſibility of the ſoul, however, cannot, to our ſatisfaction, be even reconciled with our Saviour's promiſe to the thief on the croſs, or with various other texts, which Biſhop Law has in vain attempted to bend to his own purpoſe. We are, therefore, under the neceſſity of acquieſcing in the doctrine of the primitive Church, which has been ſo ably illuſtrated by the late Biſhop of St. Aſaph, without being in the ſmalleſt degree alarmed by our author's outcry of *Papal ſuperſtition, limbos, purgatory*, &c. Our Saviour, at the inſtitution of the Lord's Supper, ſays of the *bread*—This is *my body*; and of the *wine*—This is *my blood*; and the Church of Rome contends, that, by theſe powerful words when rehearſed by the prieſt, the ſacramental elements are tranſubſtantiated, or changed into the *very body and blood of Chriſt*. This doctrine, which we cannot believe, is groſsly ſuperſtitious, and leads to a ſpecies of idolatry; but, in order to avoid ſymbolizing with the Church of Rome in this inſtance, muſt we become *Quakers*, and lay aſide the uſe of the ſacraments altogether?

Our author's object is to prove that 1 Peter iii, 18, 19, 20, relates to the preaching of Noah while the ark was building; the Biſhop's, that it is on account of our Saviour's preaching, in the intermediate ſtate, to thoſe who, diſregarding Noah's preaching, periſhed in the general deluge. Let the reader, throwing aſide all fear of Popery, which has nothing to do with the queſtion at iſſue, compare the arguments and criticiſms of the two writers, and form his own judgment between them; for he may reſt aſſured, that the doctrine of an intermediate ſtate of conſcioufneſs has a broader foundation than this *one* text of ſcripture.

We cannot conclude this article without remarking on Mr. Cotes's *ſubſcription*. Formerly it was the cuſtom for biſhops to ſubſcribe themſelves the *brethren* of prieſts, and for prieſts to ſubſcribe themſelves the *ſons* of biſhops. We could wiſh this cuſtom to be revived: for it tends to remind both orders of the relation that ſubſiſts between them. The excellent SECKER, than whom few men more worthy have filled the throne of Auſtin, generally, if not always, when writing to an inferior clergyman, ſubſcribed "Your loving brother, THOS. CANT.;" but no inferior clergyman can, without abſurdity, addreſs a biſhop by the title of Right Reverend *Father* in God, and call himſelf that biſhop's *brother in Chriſt!*

Obſervations on a Journey through Spain and Italy to Naples, and thence to Smyrna and Conſtantinople: compriſing a Deſcription of the principal Places in that Route, and Remarks on the preſent Natural and Political State of thoſe Countries. By Robert Semple, Author of Walks and Sketches at the Cape of Good Hope; and of Charles Ellis. Small 8vo, 2 vols. pp. 485. 10s 6d. Baldwins. 1807.

THE ſatisfaction which we derived from the peruſal of "Charles Ellis" led us to form an expectation of receiving equal pleaſure from Mr. Semple's travels: nor have we been diſappointed. We have accompanied our author through his extenſive journey without experiencing the ſmalleſt mental fatigue. We have been amuſed with his brief, but lively, deſcriptions; and intereſted with his pertinent and ſenſible remarks upon men, manners, and cuſtoms. He has none of the affectation, prolixity, or pedantry, which diſtinguiſh but too many of our modern touriſts; he does not pretend to deſcribe what he never ſaw; nor to collect anecdotes for the ſole purpoſe of retailing them.

He ſailed from Falmouth on the 29th of June 1805, and arrived at Liſbon on the ninth day, after a pleaſant paſſage. His account of the city and of the people is animated and correct.

"The ſituation is admirable, and the town, full of churches, palaces, domes, and ſpires, riſing from the edge of the water up the aſcents and over the tops of ſo many hills, preſents from the bay one of the nobleſt views that can be imagined, and ſuperior perhaps to that of any city in the world. In whatever ſituation we view it during our approach, it is impoſing, but when we land the deluſion vaniſhes. The ſtreets are badly paved and full of filth; the houſes, with here and there a latticed window, have a melancholy appearance, and the inhabitants, ſome in rags, and the remainder in dark coloured clothes, render the whole ſtill more gloomy. The powerful influence of climate already becomes perceptible. The Portugueſe are generally dark complexioned and thin, with black hair, iraſcible and revengeful in their tempers, and eager in their geſtures on trivial occaſions. They are alſo ſaid to be indolent, deceitful, and cowardly; but they are temperate in diet, and that may be claſſed at the head of their virtues, if indeed they have many more to add to it. They affect to talk of the Spaniards with great contempt, as being perhaps the next deſpicable nation to themſelves with which they are acquainted. They have no public ſpirit, and conſequently no national character. An Engliſhman or Frenchman may be diſtinguiſhed in foreign countries by an air and manners peculiar to his nation, and which he would attempt in vain to diſguiſe; but any meagre ſwarthy man may paſs for a Portugueſe.

"The government has all the weakneſs of deſpotiſm in its old age. The prince is the ignorant and ſuperſtitious chief of an ignorant and ſuperſtitious people. His navy depends on England for its beſt officers, and his army is in all reſpects deſpicable; but he heads a proceſſion of monks better than any man in Europe, and if the French could be beaten with wax-tapers, the Portugueſe might give peace to the world. Conformably to this diſpoſition, the churches, convents, and monaſteries are magnificent, and generally full of rich ornaments, fine marbles, moſaic work and paintings. No good man will laugh at any ſincere attempt to pay a tribute of reſpect to the Supreme Being; but in Portugal he will obſerve with ſorrow the numerous and miſerable ſuperſtitions with which all ſuch attempts are mingled. But let us wait a little, and not decide on the firſt impreſſions of compariſon between this country and England; let us compare it with others. We are but beginning our journey, and before we get to the end of it may find

other nations within the pale of the Romiſh church, equally under its ſubjection. We may ſafely decide then that the Portugueſe are groſsly ſuperſtitious; but that they are more ſo than any other ſect of Chriſtians remains yet to be obſerved. For building their new churches and religious houſes certain taxes are granted by government, and as theſe taxes are continued till the building be finiſhed, it is aſtoniſhing how long a time it takes to complete them. The pious man, who has contributed, perhaps voluntarily, a certain annual ſum toward building a church, feels loath that for want of one more year, and one more year's contribution, ſo good a work ſhould fail. He therefore goes on contributing to the end of his life, and when he dies, makes ſure of his ſoul by a donation in his will to the church of the Mother of God, or of the Heart of Jeſus. Meanwhile the monks, who have the adminiſtration of all theſe ſums, go on thrivingly, and are indeed the only fat people in Portugal."

Such a people, indeed, are not very likely to defend their country againſt the attacks of a foreign invader, or their independence againſt the attempts of a domeſtic tyrant. The ſloth of ſuperſtition is not favourable to the growth of patriotic virtues; and it is to religion what licentiouſneſs is to freedom. But we turn, with pleaſure, from the convent to the theatre, in order to gratify our muſical readers with the account of the high favour which CATALANI, now an object of admiration to a Britiſh audience, enjoyed at the court, and in the capital, of Portugal.

"But let what will happen, in ſpite of heretical prejudices, we muſt go to the opera to night, for it is Sunday, and Catalani ſings. This charming ſinger could not be ſupported by the receipts of the theatre, but the government allows her a penſion of twelve thouſand dollars annually, to enſure ſo valuable an acquiſition to Portugal. The crowd goes in waves from the churches to the theatres, which are beyond compariſon better filled on Sundays than on any other night in the week. There they talk together; but when Catalani ſings, it is the faſhion to be ſilent. As ſoon as ſhe has finiſhed, they break out again in commendation. Good Heavens, what taſte! what expreſſion! what command of voice! She is really divine to night. It is indeed impoſſible to hear her without emotion, and whatever is the general emotion becomes an univerſal faſhion. She truly charmed the ear.

"In notes with many a winding bout,
Of linked ſweetneſs long drawn out;
With wanton heed and giddy cunning,
The melting voice through mazes running;
Untwiſting all the chains that tie
The ſecret ſoul of harmony."

When a grave critic gives his perfect aſſent to ſuch a panegyric, adding, that *he* "could not hear her without emotion," who ſhall dare to diſpute the extent and efficacy of Catalani's powers?—From Liſbon our traveller proceeded, on poſt horſes, to Madrid. Between Bajadoz and Talavera la Real, in the Spaniſh territory, he paſſed through an immenſe tract of uncultivated plains.

"These plains are kept from cultivation by the express interference of government for the benefit of the Spanish sheep, which certainly derive from such pastures the superior excellence of their wool. Not only Estremadura, but all the inland provinces, abound with these commons, with respect to which the prejudices of the inhabitants are insurmountable. 'Why do you not plough up these fertile deserts?' said I to a Spaniard: 'encourage agriculture, the real basis of the greatness of kingdoms, and your country may yet rank with the first in Europe.' 'I see,' replied he, 'that you have the prejudice common to most foreigners. These deserts, as you call them, are the glory of Spain, for it is from their pastures that is formed the finest wool in the world.' It is needless to expose the ignorant fallacy of this reasoning, which however is here universal, and it is not without regret that an Englishman beholds the finest plains in Europe abandoned and uncultivated."

Arrived at Madrid, Mr. Semple thus retraces the route which he has passed.

"After a journey of four hundred miles on horseback, under so warm a sun, we naturally wish for a quiet night's rest; but in the first moments of leisure, I begin to meditate upon the tract of country through which we have passed, and the manners of the people whom we have seen. As Lisbon stands upon the mouth of the Tagus, and the sources of that river lie still farther to the North East of Madrid, it necessarily follows that we have been gradually ascending from the western shores of Europe to nearly the centre of Spain. Wherever we have passed the Tagus, it flows with a considerably rapid current toward the Atlantic. But independently of that consideration, the ascent has been constantly obvious to us. Not only the Tagus, but every smaller river or brook met us, if I may so say, on the road either running toward the Tagus on the one side, or on the other, into the Guadiana, and so to join the Atlantic to the Southward, between Cape St. Vincent and the Straits of Gibraltar. From the Gulph of the Tagus, travelling to the North East we first meet with large sandy plains, bordered with mountains of no great height. As we approach Montemor Novo, we find ourselves in a country of hills, but it is not till we reach the frontiers of Portugal that they can be termed mountains, and even then perhaps doubtfully. From these heights the mountains of Spain become visible, together with the wide extent of country between them, covered in most parts with forests, and through which runs the Guadiana, and the smaller streams that fall into it. Arrived at Merida, we look back upon the hills, and think how the Romans must have felt when they compared these natural ramparts of the unconquered Lusitanians with their own stone walls, and the broad river between them. As we recede from the banks of the Guadiana, we approach a lofty branch of the mountains of Sierra Morena, and having crossed this branch soon arrive at the deep channel of the Tagus. These mountains, therefore, by separating the two rivers, serve to give them their different directions; for it may be observed that they run nearly parallel to each other for more than two hundred miles, until the Guadiana reaches Badajoz, when it makes a sudden bend, and continues the rest of its course due south. From the banks of the Tagus the ground constantly rises in terraces to Madrid. The

caſual declivities bear no proportion to the aſcents; a truth which we never loſe ſight of, although ſometimes the road lies over immenſe plains, or through thick foreſts. When we have reached Madrid, ſtanding upon ſeveral hills of a ſandy ſtone, we ſtill obſerve the high ridge of the Guadimarra mountains to the northward, and their ſummits muſt be amongſt the higheſt ground in Spain.

"Retracing again our route, we find that the roads in Portugal are in a moſt neglected ſtate, whilſt in Spain, no ſooner have we paſſed the frontiers than we ſee them excellent from Badajoz to Madrid. The Portugueſe do not ſcruple to avow their reaſon for thus not merely abondoning their roads toward Spain, but abſolutely leading them over the moſt difficult and rocky ground: 'We do not wiſh,' ſay they, 'to make a road to Liſbon for the Spaniards.' The Spaniards, on the contrary, conſtruct excellent roads, in all directions from their metropolis to the frontiers, and even toward France. A generous ſpirit reduced to extremities diſdains to owe his ſafety to concealment; on the contrary, he bares the road to his heart, and calls on his enemies to ſtrike. In the ſame ſpirit the Spaniards affect no concealment with reſpect to their fortifications and harbours. Any perſon may obtain at Madrid excellent plans of Cadiz, Ferrol, Barcelona, &c. publiſhed by the government, and greatly ſuperior in accuracy to thoſe executed in other countries."

The nation which depends for its ſafety on the badneſs of its roads, muſt be in a ſtate of rapid decline, and at no great diſtance from its fall. The author gives a full and intereſting deſcription of Madrid, which is too long to tranſcribe; and of the manners, amuſements, and cuſtoms of the inhabitants, parts of which we ſhall extract.

"The whole population of Madrid, conſiſting of about two hundred and fifty thouſand ſouls, may be ſaid to be merely an appendage to the court, the abſence of which is immediately and ſenſibly felt. In order to break, or rather to prevent the reviving of, the ancient feudal ſpirit, the crown inſiſts upon the whole of the Spaniſh nobility reſiding in the capital; and what was at firſt a political inſtitution has now become ſo much a faſhion, that a baniſhment to the country is conſidered as a moſt grievous puniſhment. From this great concourſe of nobility, the manners even of the lower claſſes partake of much urbanity, yet in ſome points mixed with an attention to punctilios. If two porters meet, they do not fail to ſalute each other with the title of ſenor and cavallero, but all ranks are jealous of giving the wall in walking the ſtreets, and duels have not unfrequently taken place on this account. Aſſaſſinations are however leſs frequent, conſidering the population, than in moſt of the great towns in Spain.

"In their diet the citizens are temperate and uniform. The univerſal and regular diſh for all ranks is the Poteheiro, a kind of ſtew of meat and an excellent ſpecies of large pea which grows in the utmoſt perfection near San Ildefonſo; with by far the greater part, this forms the whole of the dinner, and is truly a national diſh, being regularly ſerved every day at the king's table, as well as at that of the pooreſt mechanic. In moſt of the other articles of their cookery oil is greatly uſed, and that in general

of a very indifferent quality; indeed, they uſe the ſame for their kitchens as for burning in their lamps. The oil of Valencia is excellent, but that is never met with on the roads, and an Engliſhman is aſtoniſhed to find that, except at Madrid, he cannot obtain, at any price, ſuch good oil as is commonly uſed in London. There are ſome landlords that draw their wine and their vinegar from the ſame caſk; but all of them draw the oil for their lamps and their ragouts from the ſame jar: with ſuch oil, water, vinegar, garlick and bread, cut ſmall and mixed up cold together, a Spaniard forms a meſs, with which he appeaſes his hunger for the whole day. On the road from Liſbon, hunger, thirſt, and fatigue made us reliſh theſe kinds of bread and water ſalads, but when placed before us at Madrid, although made of better materials, we hardly deigned to look at them. Two other great ingredients in Spaniſh cookery are, the tomata or love apple, and the green pepper pod. The former ſtewed, and the latter boiled, and eaten with bread, form in their ſeaſons very material articles of the food of the lower claſſes. The toma is, indeed, in general uſe over all the countries of the Levant; although pulpy, and poſſeſſing very little nouriſhment, and generally unpleaſant in the taſte to ſtrangers. It may here be obſerved, that the markets of Madrid are ſcantily enough ſupplied with meat, but plentifully with vegetables and fruits; of the latter, the grapes, melons, peaches, and cherries are delicious. In their great entertainments, they are fond of bringing in one diſh after another; reſerving what they eſteem the beſt to the laſt, as if they delighted in taking their gueſts by ſurprize, enticing, and in a manner forcing them to eat more, after being already ſatisfied. During dinner they drink plentifully enough of wine diluted with water, and a few bottles of French wines terminate the repaſt. After riſing from table, coffee is ſerved round, and the party breaks up. Moſt of the gueſts retire to their ſieſta or afternoon's nap, univerſal throughout Spain; and in the evening freſh parties are again formed, either for cards, the prado, or the theatre. As the poteheiro is the general dinner, ſo a ſingle cup of chocolate, with a little bread, is the univerſal breakfaſt of the Spaniards; after which they drink a glaſs or two of cold water. Whenever they travel they carry chocolate with them, and when they can procure nothing elſe, with a little warm water and ſome bread, they make a kind of meal with which they are contented. Yet I have had many occaſions to remark, that their temperance is perhaps, in general, more conſtrained, than conſtitutional or voluntary. At all public tables I have ſeen that a Spaniard eats full as much as the foreigner alongſide of him. In the uſe of wine they are certainly temperate, and a drunken Spaniard, even of the loweſt claſs, is ſcarcely ever ſeen in the ſtreets of Madrid. To atone for this, they ſmoke immoderately, and at all hours, from their firſt riſing to their hour of going to bed. They do not uſe pipes, but ſmoke the tobacco leaf itſelf rolled up, or cut ſmall and wrapped in a ſlight covering, ſuch as paper, or the thin leaves of maize. Great quantities of tobacco thus prepared are imported from the Havannah, under the name of çigars, in ſlight cedar or mahogany boxes, containing a thouſand each. Thoſe wrapt in the leaf of maize are called pachillos, or little ſtraws, and are chiefly ſmoked by the women, for whoſe uſe alſo others are formed of white paper, ornamented with a kind of gold wire. I have ſeen women of ſome rank playing at cards, and ſmoking theſe pachillos. The great

Ducheſs of Alva, one of the moſt ſenſible and noble ſpirited women that Spain has produced for many years, was fond of uſing them."

The King of Spain has greatly offended the people by depriving them of their favourite amuſement, a bull-fight, which has been ſuppreſſed under a pretext of humanity, but, in reality, on account of the diſſatisfaction which they expreſſed at ſome of his orders reſpecting the regulation of one of theſe fights.

"The religious proceſſions are managed here with great magnificence, and may, indeed, be termed one of the principal amuſements of the people. Sometimes it is the relique of a martyr, ſometimes of a female ſaint, and even of an apoſtle, or a primitive father of the church. The invaluable ſkull, or arm, or finger, is carried through the ſtreets encaſed in gold, and covered with a canopy, and the people throw themſelves on their knees as it approaches them. But great is the joy when the entire body of a ſaint, or a whole bag of holy bones, is the ſubject of the piece. Notice is publicly given of the ſtreets through which the proceſſion is to paſs, and the inhabitants hang over their balconies rich carpets and velvet curtains, at the ſame time that they are crowded with women dreſſed in their fineſt clothes. Firſt marches a band of muſic playing ſolemn tunes; then choriſters who chaunt anthems, and they are followed by a long double row of monks, with lighted tapers, and generally cloathed in white. At length appears the holy relic, carried by ſix or eight ſturdy prieſts, on a ſhrine of maſſy ſilver, and ſhaded from the night air by a rich canopy of ſilk. A prieſt precedes it, ſwinging a ſilver cenſer, which throws out clouds of perfume, and walking backwards, that he may not ſeem to ſhew any diſreſpect to the ſacred bones. A company of ſoldiers with fixed bayonets cloſes the proceſſion; and happy are they who are choſen for this ſervice, not only on account of the holineſs of the office, but alſo becauſe they are paid a quarter of a dollar each. A vaſt crowd of both ſexes, and of every age and condition, follow the whole with heads uncovered. I ſaw the reliques of Santa Barbara thus carried and thus attended. It was on the very ſame day and hour, ſome thouſand years ago, as every body well knows, that ſhe was carried up into Heaven, being a particular favourite of the Holy Virgin. Fortunately ſhe left behind her all her clothes, even to the ſhoes on her feet, and the jewels in her hair, and which it need not be doubted have ever ſince been ſcrupulouſly preſerved. The place of the body was ſupplied by the image of a handſome young woman, richly dreſſed, repoſing on a couch of ſilver, and her head encircled with golden rays; but I was aſtoniſhed to find that female dreſs had undergone ſo little variation in Spain for theſe laſt thouſand years. Santa Barbara might have gone to court without being ſtared at, and even her ſhoes, which were of red Morocco leather, I ſhould have imagined had been made only a few days before, had not two long rows of tapers, a band of ſoldiers, and a kneeling multitude, ſufficiently proved that they could not be leſs than a millennium old. A church had been previouſly illuminated, and prepared for her reception, and rockets were fired in conſtant ſucceſſion, until ſhe was ſafely lodged before the grand altar. Here ſhe lay in ſtate, until at leaſt one fourth of the population of Madrid had paſſed in review though the church, and paid their devotions at her ſhrine. I

held up a little girl in my arms, that ſhe might ſee over the heads of the crowd, and during this time ſome pious Spaniard took an opportunity of picking my pocket, under the very noſe of Santa Barbara. This was the price I paid for beholding the mummeries played off before this great wooden doll. I was hardly leſs fortunate on another occaſion. Returning home one evening, I noticed a crowd at the corner of a ſtreet liſtening to a friar, who was haranguing them from under the penthouſe of a door. Full of curioſity, I mingled with the reſt, and heard a ſerious diſcourſe, ſolemnly delivered. Toward the cloſe of his harangue, however, he tapped on the door behind him; a ſmall wicket in it was opened, and a crucifix and lighted taper were handed out: theſe he held up with vehemence, and geſtures, and exclamations, and in an inſtant down came all preſent on their knees, except myſelf, who remained ſtanding for a few moments, ſurprized by the unexpectedneſs of the manœuvre. A violent tug on the coat, however, was ſoon a ſufficient hint, and I was obliged to kneel in the dirt among the reſt. But after this I took great care to avoid all ſuch pious crowds."

But this boiſterous piety, troubleſome as it is, is not the worſt evil which prevails at Madrid; the jealouſy of a weak and deſpotic government is every where viſible. No one can converſe with freedom; or even venture a political opinion with ſafety. Spies are even poſted at the corners of all the ſtreets, enveloped in large cloaks! On the 22d of October Mr. Semple bade adieu to Madrid, and paſſing over the Sierra Morena, ſo famed in Spaniſh ſtory, purſued his road to Cadiz, where he arrived a few days after the dreadful and deciſive battle of Trafalgar. He found the whole coaſt ſtrewed with pieces of ſhattered veſſels, and with dead bodies; and an univerſal conſternation prevailed throughout the town.

"It was intereſting to obſerve the different effect produced on the Spaniards and French by a common calamity. The Spaniard, more than uſually grave and ſedate, plunged into a profound melancholy, ſeemed to ſtruggle with himſelf whether he ſhould ſeek within his ſoul freſh reſources againſt unwilling enemies, or turn his rage againſt his perfidious allies. The French, on the contrary, were now beginning to mingle threats and indecent oaths with thoſe occaſional fits of melancholy, which repeated and repeated proofs of defeat ſtill continued to preſs upon them, as it were, in ſpite of their endeavours to the contrary. Not one of them but would tell you, that if every ſhip had fought like his, the Engliſh would have been utterly defeated. Contiguous to my ſmall apartment at the poſada was a hall, where a party of five and twenty or thirty French ſoldiers were aſſembled every day at an early hour, to dinner. The commencement of their meeting was generally ſilent; but as the repaſt went on, and the wine paſſed round, they grew loud in diſcourſe and boaſtings. One had ſlain five Engliſhmen with his own hand; another ſeven, and ſome could not even tell how many they had rid the world of. One more modeſt than the reſt, had only killed three; but how did this happen? An Engliſh veſſel was preparing to board the ſhip in which

he was. 'A l'abordage' was the univerſal cry of the French. Meanwhile an unfortunate Engliſhman appeared ready to leap on board, when the ſhips were almoſt locked together; this hero brought him down like a crow. A ſecond took his place, and ſhared the ſame fate. Strange as it may appear to wondering poſterity, a third ſucceeded, and was immediately ſent to follow his companions into the profound abyſs. 'After this,' cried he, with a loud oath, 'no more of them ſhewed themſelves there.' '*Non, non,*' exclaimed his comrades: '*apres cela ils ne s'y, font plus montres;*' and immediately ten of them began to talk at once.

"After paying a ſilent and involuntary tribute of reſpect to this valorous Frenchman, who had only killed three Engliſhmen, becauſe only three were oppoſed to him, I almoſt began to doubt whether my eyes had not deceived me, in the terrible ſymptoms of defeat which I imagined to have obſerved on the part of the allies. But the converſation of the naval officers at the public table, where I dined, ſerved to counterbalance theſe murderous narrations, and to raiſe my opinion of the French character, degraded by ſuch idle and miſplaced rhodomontades. They canvaſſed with coolneſs the manœuvres of the two fleets, and the cauſe of their defeat. One ſhip had not done her duty, another was overpowered by numbers, and ſome had deſerted them altogether. Theſe and many other cauſes were alledged; 'but after all,' ſaid they, 'their fire was terrible.' *Mais, apres tout, leur feu etoit terrible.* In two things, and only two, did the French and Spaniards agree, in mutually blaming each other, and in reckoning events from or before the battle. Such a thing happened ſo many days before the combat, or ſo many days after it: this was the univerſal mode of expreſſion. The battle of Traſalgar ſeemed to form a new epoch, from which to compute events, although not yet marked in the national calendar, like the coronation of an emperor, or the birth of a prince."

After ſtaying a few days at Cadiz, our traveller proceeded to Algeçiras, where he intended to embark for Leghorn. Before he bids a final adieu to Spain, he makes the following obſervations on the preſent ſtate of the Spaniſh government, and on its political relations.

"With regard to the firſt, it may be ſafely declared to be in that ſtate of degradation and decay which precedes and announces great revolutions. The King is a man of good intentions, but of confined underſtanding, and a mere ſlave to the pleaſures of the chaſe, which forms not only his ſole diverſion, but his principal occupation. His thoughts are conſtantly engaged by partridges, hares, and wild boars; and his greateſt exploit is to have fired ſo many guns in the courſe of a day. Theſe are conſtantly preſented to him ready loaded by his huntſmen, as faſt as he can diſcharge them, and hence the ſlaughter which he ſometimes makes is almoſt incredible. It muſt be owned that he is an excellent markſman; but what is more to his credit, he ſeems to be aware of the fatal effects of this blind paſſion in the monarch of a great kingdom, and has given ſtrict orders that his ſons ſhould not be allowed to acquire ſimilar propenſities. In his perſon he is very tall and ſtout, and is generally healthy, owing

no doubt to the conſtant exerciſe which he takes, and his temperance in drinking, water being his ſole beverage. Such is the preſent King of Spain. His conſort forms the reverſe to his inſenſible character, being intriguing, revengeful, and a ſlave to far other paſſions than thoſe of the chaſe. 'It is through her,' ſay the Spaniards ſecretly, 'that royalty is degraded, and the Spaniſh name diſhonoured. To gratify her unworthy paſſions, a wretch has been raiſed from the ranks, to domineer over our nobility, and ſell our country to France.' Such however is the caſe. The man of the greateſt power at preſent in Spain is the Prince of Peace, as he has been entitled, formerly a life-guardſman, and raiſed with rapidity to the higheſt honours, merely for being the queen's paramour. As ſhe has however long loſt the charms of youth, this man treats her with great neglect, and maintains himſelf in deſpotic power merely by the influence of France, or, in other words, by ſtrictly obeying the ſmalleſt mandate of that country. The queen in her turn now deteſts him, and has lately taken into favour a young man not yet twenty years of age, from among the guards. But it is too late: the power of the ſlave of France is not to be ſhaken by a bad woman's wiles, and it is a foreign government alone that can deprive him of it. He is univerſally hated; but that is in private: before him even the Grandees of Spain muſt wear a ſmile, and Madrid is full of his ſpies. He is however ſagely aware of the uncertainty of revolutions, and is ſaid to have depoſited large ſums of money in foreign banks, beſides having great quantities of ſpecie ſecretly hoarded in his own poſſeſſion. Meanwhile he maintains the ſtate of a king: his palaces are magnificent; and his own regiment of dragoons always near him, mount guard at his gate, and ſend detachments to attend him wherever he goes. I have witneſſed the ſecret curſes that attended his progreſs; but the ſabres of his dragoons are ſharp, and woe betide the Spaniard who is heard to murmur. In his perſon he is tall and well formed, of a ruddy countenance, not unlike an Engliſhman; but he has not their air of freedom, and is upon the whole a man of very moderate talents.

"Such are the component parts of the preſent nominal government of Spain. I ſay nominal, becauſe the real government is that of France, and whatever French General may be the ambaſſador at Madrid, is in affect king of Spain. When a government is thus compoſed, it may be known what to think of that government. When a nation is in ſuch a ſtate as ſecretly to curſe, and yet openly to cheriſh that government, it may be known what to think politically of that nation. Engliſhmen have fought their liberties through ſeas of blood, and have obtained them. France was at leaſt cheated with a ſemblance of liberty during the fleeting period of her true enthuſiaſm. But all the country between the Pyrenees and the ſurrounding oceans, with its double race of monarchs, queens, princes, and nobles, has never even followed the phantom of liberty; but awaits the decrees of the French government. The inhabitants of all this immenſe tract are generally bold with the knife in the hour of darkneſs; but they tremble at the bayonet in the face of day. Yet ſtrange as it may appear, the hatred of France and Frenchmen is univerſal throughout the whole of this diſtrict. In talking of Frenchmen there is a mixture of hatred, contempt, and yet of dread, not to be conceived by thoſe who have not witneſſed it. If every Spaniard or Portugueſe had a ſingle Frenchman

within reach of his long knife, the conteſt would be ſhort. But other nations muſt meet their diſcipline, their bayonets, and their artillery.

"With regard to the uncontrouled dominion of the French in Spain I could bring many proofs; but why collect ſingle inſtances, when a great, a general, an undeniable one is hanging over the country? Should this not take place, (unleſs prevented by other powers) it will prove the fallacy of all my remarks; but when it happens, (and the day is faſt approaching), it will ſuperſede the neceſſity of all ſuch petty documents. And yet there is one ſo groſs, ſo glaring, that I cannot refrain from quoting it. A veſſel was brought into a port in Spain by a French privateer, and was acquitted, ſhip and cargo, by a Spaniſh court of admiralty. The French captor, not content with this deciſion, appealed to a higher court; the cauſe was again heard, and the caſe being clear was again decided as before. But there ſtill remained, to a Frenchman in Spain, a higher court than the Spaniſh high court of admiralty. A court was formed entirely of Frenchmen at the houſe of the French conſul, the cauſe was heard for the third time, the veſſel and cargo adjudged good prize, ſold as ſuch, and the proceeds diſtributed to the captors.

"In the preſent political ſtate of Europe, and indeed at all times, the propriety of England cultivating a cloſe and friendly intercourſe with Spain is ſo apparent, that we cannot but feel ſurprized it ſhould have been ſo long neglected. On enquiry we find the cauſes of this to be various. Ancient wars; alliances between the two former monarchies of France and Spain; and the intereſts of the latter country and of England badly underſtood by both. Yet I affirm that ſuch are the diſpoſitions of the Spaniards towards the Engliſh, that with a little care on the part of the government, the two countries might become indiſſolubly united. It is here that we ought to look for a great balance to the power of France in the weſt. It is in this country perhaps, unfavourable as appearances may now be, that the freedom of Europe is deſtined to commence. The Highlanders of Britain may ſtill rouſe to arms in a kindred language their Celtic brethren in the mountains of Leon, Biſca, and Gallicia; and even extend their enthuſiaſm over the plains to the centre of the country and the mountains of Arragon and Guadarrama. But the great events likely ſoon to take place in this country mock the vain ſpirit of prophecy. I bid adieu to Spain, and ſhould quit with regret its lofty mountains, its almoſt boundleſs plains, its delightful climate, and the many monuments of its departed glories: but I have been always uſed to breathe the air of freedom, and around me I ſee nothing but ſlavery, ſtifled indignation, and miſery. Its happy natural ſituation is overbalanced by political errors, and the blindneſs of deſpotic power: and whilſt we regret that ſo fine a country ſhould be almoſt abandoned to nature, we cannot but feel ſome ſmall portion of contempt for the inhabitants who permit it."

In the preſent ſtate of Europe in general, and of Spain in particular, ſuch an intercourſe and ſuch an alliance, as the intelligent author wiſhes to prevail between the two countries, are more a ſubject of hope than of reaſonable expectation. Spain at this time may, and indeed muſt, be conſidered by England, as an integral part of France, who appropriates her treaſures, her popu-

lation, and her reſources, to her own uſe; and for purpoſes of general hoſtility to all the other powers of Europe. But if Spain could once be induced to emancipate herſelf from the ſtate of thraldom and of bondage in which ſhe is now ſunk, and to aſſert her own independence, then, indeed, ſhould England become her friend and ally, and afford her all poſſible aſſiſtance.

On his arrival at Leghorn our traveller was obliged, ſorely againſt his will, to ſubmit to the troubleſome diſcipline of *quarantine*. He might naturally, indeed, think it hard, that this ſalutary precaution ſhould be enforced againſt the veſſel in which he had embarked, ſince it came from no country even ſuſpected of having any infectious diſorders, and at a ſeaſon of the year, the depth of winter, when ſuch diſorders ſcarcely ever prevail, and when, if they do prevail, the infection can ſcarcely be communicated. He ſoon, however, diſcovered that a cauſe, very different from the dread of infection, influenced the Italians to the adoption of this act of unneceſſary rigour.

"Notwithſtanding the plauſible reaſons urged for this ſeverity in the middle of winter, when it is well known the plague is not communicable, the real and principal one, as it appeared to me, was always concealed. This is no other than the intereſt of the merchants of Leghorn, to whom ſupercargoes of loaded veſſels arriving in the port are either obliged to conſign themſelves, or wait the expiration of their time of quarantine. Until that period, a ſupercargo or foreign merchant can have but a very imperfect communication with the ſhore, and by no means ſuch as is requiſite to diſpoſe of a cargo; but it being always a great object to make ſale as ſpeedily as poſſible, he is induced to accept of any plauſible offer; and, in ſhort, generally to put himſelf entirely into the hands of ſome merchant of the place. That this is the principal cauſe is evident from the avidity with which they ſeize any pretence for including new countries in their liſt of thoſe liable to quarantine. Autumnal fevers have appeared at intervals, and made great ravages in ſome of the towns on the coaſt of Spain. No more was wanting to ſubject to quarantine all veſſels coming from thoſe towns at whatever ſeaſon. Similar fevers alſo, at intervals, have appeared in the principal towns on the coaſts of North America. For that reaſon, although a long and ſtormy voyage may have been performed from theſe towns, and not the ſmalleſt ſymptom of ſickneſs may be on board, the veſſels muſt undergo a ſtrict quarantine. Gibraltar had always been accounted one of the healthieſt ſtations in the Mediterranean; but one year a mortality prevailed there, and ſince that year, veſſels from Gibraltar muſt undergo the fate of their neighbours. Beſides the advantages ariſing from this ſyſtem to the merchants, it affords ſubſiſtence to a great number of families in ſubordinate occupations, ſuch as boatmen and others."

On the 7th of February 1806, Mr. Semple left Leghorn, in a public carriage, with a young Swiſs and two ladies, on his way to Rome, at which place he ſtayed but a few days, and then pur-

ſued his journey to Naples. Here he found the celebrated theatre gloomy and almoſt deſerted; and the people, though openly ſubmiſſive, venting ſecret murmurs againſt their ruthleſs tyrants, the French. He, of courſe, viſited Veſuvius, of which he gives a moſt terrific deſcription.

"On reaching the ſummit of the edge of the cone, I looked with eagerneſs down into the crater, which I was aſtoniſhed to find ſo different from what I had expected. Inſtead of an immenſe inverted funnel, I beheld only a rough and broken hollow ſurface of ſulphureous rocks, lavas, which appeared to have been vomited up without the power of being thrown farther, and which had there cooled; half formed torrents of melted mad, which had fallen back into the crater; abundance of ſmoke iſſuing from innumerable crevices, near which the upper cruſt was too treacherous to be ſafely approached, and here and there flames burſting forth. The whole was ſurrounded by the ſteep and lofty edge of the crater, forming a circumference of about two miles. We deſcended into this horrid circle, which ſeemed the fit abode of Demons, and recalled to mind Milton's deſcription of hell, where the land

——————'Ever burn'd
With ſolid, as the lake with liquid fire.'

"After ſcrambling with the greateſt caution over a rough ſurface, full of deep chaſms, and intermixed with huge blocks of lava, my guide brought me to an opening, where I ſaw the flames below, and heard their roaring like that of an immenſe furnace. The fire was ſo near the ſurface, that on putting down a ſtick, the end was preſently burnt to a cinder. All round the mouth of this chaſm, and wherever the eye could reach within, was variegated by many ſhades of red and yellow, evidently formed by a mixture of ſulphur, or exhalations from it. Of theſe I broke off ſome beautiful ſpecimens, and having ſufficiently gratified my curioſity, left this dangerous ſpot, where my guide never ceaſed to remind me that we were ſtanding on a hollow cruſt, which might ſuddenly give way, and bury us in the fiery gulph. Yet amidſt theſe black lava rocks, and ſmoking hillocks of ſulphur, I noticed ſeveral men with baſkets, and ſmall hammers, breaking off and collecting ſpecimens to be vended in Naples. The appearance of theſe men was miſerable and gloomy, and ſeemingly well ſuited to their occupation.

"After emerging from this gulph, and mounting once more upon the outward edge of the crater, I ſtood for a long time to contemplate with delight the rich and varied proſpect beneath. Behind me ſeemed the mouth of hell, from which I had juſt eſcaped, and I drew in long draughts of pure air, while I gazed on the paradiſe below. But I cannot ſtop to add my feeble deſcription to ſo many which already exiſt. At this height, Naples and its ſuburbs, containing four hundred thouſand inhabitants, form only one object, on the ſhores of an immenſe and beautiful bay, nearly an hundred miles in its ſemi-diameter. The left ſide, looking towards the iſland of Capri, is compoſed of a range of high mountains, which ſeparate the bay of Naples from the gulph of Salerno. The right is leſs elevated, but this is balanced by the greater number of indents made by the ſea, and the iſlands of Iſchia, Procida, and other ſmall ones, which lie off its ex-

tremity. In a word, the towns, the mountains, the plains, the gulphs, the iſlands, and the ſea, all conſpire to form one of thoſe grand and ſtriking ſcenes, where even the imagination reſts ſatisfied, and ceaſes for a moment to ſketch her ideal and better worlds.

"But theſe wonders, which a ſolitary Engliſhman might contemplate at his eaſe, could not be viſited by Frenchmen without danger. I had heard it whiſpered for ſome time, that ſeveral of that nation had already privately fallen victims to the daggers of the Neapolitans; but a few days after my viſit to Veſuvius, two French officers, although accompanied by their ſervants, were ſhot in a ſimilar expedition. This was too public to be concealed, and it became a general topic of converſation. Viſits were no longer paid to Veſuvius, except in large parties, and armed, and even theſe were now unfrequent, conſidering the number of French in Naples, the importance and intereſt of the object, and ſtill more its vicinity."

The throne of the muſhroom King Joſeph muſt prove as uneaſy a ſeat to him, we ſhould think, as that of his worthy brother, the imperial aſſaſſin, at Paris. Having remained more than a month at Naples, Mr. S., at length, took his departure, in a Greek veſſel bound to Zante. The following is his general opinion of the Italian character,

"The Italians are a ſingular mixture of eagerneſs and cunning; of mildneſs and violence; of ſuperſtition and of irreligion. They are vehement in their geſtures on trivial occaſions; but at the very time that they appear abſorbed in the violence of paſſion, they are full of duplicity, and grow cool in a moment, if they ſee any advantage in doing ſo. They affect to ſpeak with great mildneſs and appearance of regard even to an abſolute ſtranger, and yet ſuddenly break out into violent fits of paſſion. They will talk lightly of the church, and turn their prieſts into ridicule; but after uttering an irreligious jeſt, a ſecret awe ſeems to drive them to the altar, where they kneel and receive the ſacrament from the very hand which they have ridiculed. No people that I have ever yet ſeen, deſcends ſo low in order to excite compaſſion. If they gain their object by any means they are ſatisfied, and in order to affect this, fawn upon ſtrangers in a manner that quickly becomes tedious and ſoon diſguſting. They feel with greater accuracy than they reaſon, and are more apt to miſlead themſelves when they take time to deliberate, than when they act from the impulſe of the moment. The mildneſs of their climate inſpires them with cheerfulneſs, and they give themſelves up with ardour to every pleaſure, even the moſt trifling; yet their looks are compoſed and even grave, and their walk has nothing in it which indicates levity.

"In the obſervance of their matrimonial engagements, no people can be more lax, nor is there any country where jealouſy is ſo little known, nor, indeed, where it would be ſo very uſeleſs. When inſtances of private reſtraint or rebuke are ſtrengthened by a conſiderable decency of general manners, that reſtraint or rebuke may be of ſome avail. But what benefit can ariſe from it, when the whole maſs is corrupted, when the cottage of the peaſant is contaminated, and when the moſt flagrant inſtances of diſregard to female honour are to be ſought for among the nobility, and,

upon the throne? Italian jealouſy ſcarcely now exiſts, except upon the ſtage, or in old romances. This however is not the caſe with lovers previous to marriage. Then the parties are ſtrictly tenacious of their rights, and the ſlighteſt ſymptoms of indifference or infidelity are often puniſhed in a terrible manner.

"I could not but notice, both in Spain and Italy, the avidity with which, at the theatres, the male part of the audience ſeized every expreſſion which alluded diſreſpectfully to women. Such paſſages were uniformly received with unmanly laughter and applauſe, as if it was a great triumph obtained over their female friends. The ladies in both countries join in the laugh; but they know how to take their revenge.

"During my ſtay at Naples great numbers of Calabrian priſoners were brought in, and purpoſely carried through the ſtreets, or paraded in the great ſquare. I could not obſerve that the Neapolitans ſhewed any ſymptoms of ſorrow, or even of compaſſion, at the ſight of their countrymen thus taken in arms, in defence of their common rights; a ſhrug of the ſhoulders was the utmoſt viſible effect produced upon the by-ſtanders, and they ſeemed to conſider the expulſion of their Sovereign, and the ruin of their Country, as the decrees of Providence, againſt which reſiſtance was of no avail, and murmuring impious.

"I cannot refrain from mentioning an inſtance of what appeared to me one of the moſt debaſing acts of ſuperſtition I had ever witneſſed. One morning, in a church in the great ſquare, I noticed a well dreſſed man come in, and who croſſed himſelf with more than uſual devotion. Soon afterwards he threw himſelf down on his knees before a crucifix, and actually licked the pavement with his tongue. After he had done this for ſome time in one direction, he repeated it croſs-ways, and having thus licked the ſhape of a crucifix rudely upon the pavement, he roſe well aſſured that he had done a moſt meritorious action. I cannot expreſs my feelings of mingled diſguſt and pity, at the ſight of this abject wretch, who thus thought to honour God by debaſing his image. My firſt emotions were to ſpurn him as he lay, and in order to check theſe emotions, I was obliged haſtily to quit a temple where the bigotry of the votaries was ſo ſadly in union with the mummeries of the prieſt."

Of the *French* character his opinion is perfectly correct, though formed only from the ſpecimens exhibited at Naples.

"To me the French manners appeared a mixture of ſelf-conceit and inſolence, ſlightly varniſhed over with exterior politeneſs. Their ignorance upon common topics of hiſtory and geography is aſtoniſhing; and exceeded only by the aſſurance with which they will talk on theſe topics, without the ſmalleſt particle of information concerning them. Of their boundleſs ambition, which already graſps the world, and of their hatred to England, it is unneceſſary to advance many inſtances. In a converſation at a public table, where I was preſent, a French officer aſked another of conſiderable rank, in the courſe of converſation, 'What, then, have we any deſigns at preſent upon Conſtantinople?' 'Have we any?' replied the other, with a kind of ſneer, which ſaid more than the moſt direct anſwer. At the ſame table commerce was talked of; and the extreme ignorance diſplayed by all ranks upon this ſubject did not ſo much ſurprize me, ſo large

a portion present being military. 'Ah!' cried a merchant, 'I wish the day was come when we are to destroy England; we shall then be able to carry on a nice little commerce. *Nous ferons alors un joli petit commerce.*' I looked with astonishment at this miserable trader, who so coolly talked of the annihilation of England, in order that he and his fellows might carry on *un joli petit commerce.* The matter, however, was allowed on all hands to be decided; and not only England was to be humbled, but poor Alexander *(le pauvre Alexandre)* was to be driven for shelter into Siberia."

From Naples our traveller sailed to Sicily, where the master of the vessel, like a true Greek, very coolly told him that he should not take him to Zante; and he was, accordingly, left to find his way, as he could, to Malta, which island he reached on the 21st of April. Here he engaged a passage to the metropolis of the Turkish empire, where he arrived on the 2d of June. After some deliberation, as to the mode of his return, he resolved to take his passage to Smyrna, and accordingly bade adieu to Constantinople on the 9th of June. His characters of the modern Turks and Greeks are well drawn; but our extracts have already been so copious, that we must refer our readers, for them, to the book itself. At Smyrna, where he staid five weeks, Mr. S. found an English brig in which he embarked for England; and the brig anchored in Stangate Creek on the 28th of October. He closes his interesting tour, with some judicious reflections on the commercial and colonial policy of this country; in which he presses the expediency of securing a footing in some one of the islands of the Grecian Archipelago, preparatory to the fall of the Turkish empire, which he considers as at no great distance; and Candia appears to him to be an island, the possession of which would be productive of the greatest advantage to England. His views upon this subject are enlarged; and his opinions are regulated by principles of justice. Our readers will not fail to be amused and interested by the perusal of these volumes, which do no discredit to the author of "Charles Ellis." We had marked two or three confused and incorrect passages, but they are not worthy of particular notice, and will be easily observed and consequently corrected by the author in a future edition.

A Treatise on forming, improving, and managing Country Residences; and on the Choice of Situation appropriate to every Class of Purchasers, &c. &c. Illustrated by Descriptions of Scenery and Buildings, by References to Country Seats, and Passages of Country in most Parts of Great Britain, and by thirty-two Engravings. By John London, Esq. F.L.S. &c. &c. 2 vol. 4to. Longman and Co. 1806.

THOUGH it cannot be expected that literary men in general ſhould be practically acquainted with the ſubject of this work, yet there are principles common to every art and ſcience which may aſſiſt them in appreciating its merit; and there are alſo certain teſts which, when applied to this as well as any other branch of knowledge, may enable them to aſcertain its relative advancement towards perfection. Unity and ſimplicity of principle, for example, form the characteriſtic of perfection in ſcience; and unity of opinion among the artiſts is the mark of perfection in art. That art muſt be very ill underſtood which is not reduced to ſome fixed ſcientific principles; and that ſcience on which no two writers can agree, muſt be regarded as in a very imperfect ſtate. Again; there is a riſe, a progreſs, and a certain gradual advancement towards perfection, to be obſerved in every branch of human knowledge. The firſt efforts of the mind in any art or ſcience, and the firſt application of its powers in the improvement of nature, are generally difficult and laboured: by exerciſe they become more ingenious and more artificial; then gradually more ſimple; until, at length, Nature herſelf once more obtains the aſcendency, and is reſorted to as the beſt guide in the developement of her own treaſures, and in the improvement of her own beauties. Theſe remarks are particularly applicable to the ſubject of the work now before us. One hundred and fifty years ago, landſcape gardening in all its branches was in its firſt ſtage. Few are ignorant of the formal, geometrical diſpoſition of ground, water, ſhrubs, and trees, which to that period prevailed all over Europe. Since that period, however, this pleaſing art has been gradually improving, and advancing towards its laſt ſtage of perfection. The modern ſyſtem of Brown and Repton, though it affects to be altogether nature, is, in fact, a medium between nature and art. Some writers of the preſent day, among whom may be named Mr. Price and Mr. Knight, have attempted to ſuperſede this ſyſtem, and have in part ſucceeded, for it is now daily growing out of repute. But Mr. Loudon is the firſt writer who has attempted to give it a final blow, by taking, in the work before us, a new and general view of every ſubordinate branch of the art. The proofs that this work indicates the laſt, or moſt perfect ſtage of landſcape gardening and rural architecture, we conceive to be theſe; firſt, the recurrence of ſimple nature; ſecondly, the ſimplicity of the principle by which the whole is directed; and, thirdly, the idea of treating of forming reſidences as a *whole*, and diſcuſſing the ſeveral arts, formerly conſidered in a ſeparate view, in their *collective* ſubſerviency to the general effect. This laſt proof ſhews alſo that the art has hitherto never been near perfection, ſince it was never conſidered but in detached parts. Thoſe parts may have been each of them individually very well underſtood by their profeſſors; gentlemen may have been able to meet with very good landſcape gardeners, farmers, or architects; but never have

they met with any artiſt who thoroughly comprehended the mutual relations and ſubſerviency of theſe arts to each other, in the pictureſque improvement of rural ſcenery. There muſt frequently have been a want of harmony and union among the ſeveral artiſts employed on a reſidence; they muſt frequently have worked in direct oppoſition one to the other in the production of the effect intended to be obtained. We regard, then, the attempt of Mr. Loudon as original and juſt, and as indicative of the perfect or final ſtage of the art. We ſhall convey ſome idea of the management and ſtyle of this treatiſe by extracts, from which the reader will be able to form his own judgment of its merits; and we ſhall conclude by expreſſing the degree of approbation to which we conceive the work to be entitled.

In the introduction, after giving a conciſe view of the hiſtory of his art, the author obſerves,

"From this general ſketch of the pleaſures and advantages of a rural life, and the progreſſive improvements of rural architecture, and the art of laying out grounds, may be inferred the requiſite qualities of a country reſidence. Theſe are utility, convenience, and beauty; all of them depend upon the ſtate of ſociety and agricultural cultivation. What is uſeful and convenient in one age, may be uſeleſs, cumberſome, or inadequate, in another; and what is ornament to a rude people in a wild country, may, where ſociety are in a more poliſhed ſtate, and the face of nature regularly cultivated, be rejected for a portion of that wildneſs or natural beauty, formerly neglected for its ſuperabundance, but now becoming valuable, not only from its rarity but congeniality to the human mind, when men are in that ſtage of improvement moſt proper for the diſcernment of real beauty.

"In the following treatiſe the rules of good taſte, derived from natural ſcenery, and thoſe of utility and convenience, derived from the wants of every rank in the preſent ſtate of ſociety, form the general principles. The arrangement of ſuch a work appears natural and eaſy. The firſt thing that would ſeem requiſite, is to enquire into the principles of taſte or beauty. This done, the next thing would be to enquire how far that art (Painting) could aſſiſt us which has confeſſedly for its object the ſtudy of the effects of ſcenery. This is attempted in the Eſſay on Painting. Theſe eſſays form the ſtandard of beauty which is applied throughout the whole work. After treating on taſte and painting, I proceed to thoſe arts which regard utility in connection with beauty; theſe are, architecture, agriculture, uſeful or kitchen gardening, ornamental or parterre gardening, pictureſque improvement, uſeful and pictureſque planting, and the conveniences peculiar to a country ſeat. Theſe may be called the elementary branches of the art of forming or improving rural reſidences, and therefore they conſtitute the firſt book of this work.

"In treating each of the different parts in this book, I have firſt endeavoured to lay down its fundamental principles; next, their general application to practice; and laſtly, the particular relation or application of the art to country reſidences. This appears to me much the beſt way to enlarge the mind and lead from the ſtudy of particulars (which too much en-

groſs the ſeveral followers of each of thoſe arts) to habits of generalizing and abſtract reaſoning. The power of aſcending from particulars to generals—from the ſoil and culture of a plant, or the mouldings of a cornice, to the deſign of a garden or the elevation of a houſe; and from the deſign of a garden or a houſe, to that of a whole reſidence, conſtitutes the higheſt degree of profeſſional excellence in this art. It is this power alone which can unite beauty, utility, and economy: the partial ſtudy of the art, and the neglect of ſome of the uſeful elementary branches, has occaſioned ſuch ignorance in regard to planting convenience, expenſe, and execution, as often to have produced the moſt ſerious conſequences to proprietors.

"The ſecond book treats, 1. Of the union or application of theſe elementary branches to different ſubjects, with a view to the formation or further improvement of different ſtyles of reſidences. 2. Of the preſervation and future management of reſidences agreeably to the ſame principles; and, 3. Of the different ſtyles which have been uſed in laying out the grounds of reſidences.

"The third book treats, 1. Of the choice of a ſituation for a country ſeat, analogous to the mind and object in view of every claſs of purchaſers; and, 2. Of the motives to the introduction of good or natural taſte in rural improvement."

The author then proceeds to the firſt book of the firſt part, and treats taſte in a manner altogether original, and calculated to ſimplify the ſubject.

"The faculty of taſte reſults from the combination of five elementary ſenſes. The objects of taſte or beauty reſult from the combination of certain modifications of matter which correſpond to thoſe ſenſes. As the reſult of the elementary ſenſes is denominated taſte, ſo the reſult of the elementary modifications is called beauty; a term, in general, indiſcriminately applied to all objects of ſuperior excellence. Taſte is inherent in the human mind, though in degrees varying, perhaps, according to the education, habits, and moral ſentiments of men. The elementary principles of beauty are univerſal, but their combinations are as various as the diverſe forms of nature; and their conſequent effects paſs all the gradations from the higheſt rapture to the coldeſt diſguſt."

"By conſtant obſervation and the practice of viewing objects of taſte, a perſon may acquire a delicate and juſt feeling, though he may not be able accurately to deſcribe the cauſes of pleaſure or diſlike being excited by particular objects. Thus, in muſic, many have what is called a good ear, or a delicate and accurate perception of melody and harmony or diſcord, who yet may be quite unable to compoſe a tune or to explain the principles of harmonious and melodious combinations of ſounds. A ſimilar kind of perception takes place in painting; where the artiſt often produces beauty entirely from feeling, without being able either to reaſon himſelf into the production of a good landſcape; or to analyze a picture, and ſay preciſely why this or that produces more pleaſure than other forms or colours which might have been ſubſtituted in their place. The conſtant practice of ſeeing and comparing the various beauties of nature and art, is of the utmoſt importance for [to] ſuch as would aſpire to a critical knowledge. Nature is the ſource of every excellence in her productions. The

ſtudent ought ever to exerciſe himſelf; not merely in relation to viſible objects, but to general laws, harmonious and moral relation which do not appear to the eye which gazes only on the ſurface. This way of ſtudying nature, not in oppoſition to, but in conjunction with, thoſe arts which relate to viſible objects, has a tendency to produce a juſt judgment both in taſte and morals. Without taking this general view of nature and mankind, we can only ſtudy ſcenery with a reference to ſome art or ſyſtem to which we are ſhackled by habit and ignorance. But ſuch a general view of nature as I have mentioned, and as may be called univerſal taſte, is, even though incomplete, the ſource of the higheſt delight which man can enjoy. It is by theſe means that we find

'——————— books in the running brooks,
Sermons in ſtones, and good in every thing.'

The introduction to part III, on architecture, is excellent:

"Numerous diſſertations have been written on the origin and antiquity of architecture, which it is unneceſſary to repeat: all theſe have proceeded on the ſelf-evident neceſſities of human life and the early adoption of ſome means of defence againſt the inclemency of the weather. It is of no importance of what form or with what materials original huts were conſtructed; there cannot be a doubt, that in theſe particulars they would differ according to ſituation, climate, and other circumſtances. It is ſufficient, when enquiring into the fundamental principles of this art, to know that they were conſtructed for the purpoſe of utility; and whatever were the forms or materials then uſed, there can be no reaſon, in the nature of things, why ſuch forms or materials ſhould be uſed ever after: on the contrary, as ſociety improves, property requires a correſponding improvement in the arts which are ſubſervient to its purpoſes. The progreſs of improvement in every art conſiſts in two things:—the addition of conveniency, and the introduction of ornament; the former to render the habitation of man adequate to his wants; and the latter, in imitation of that beauty which the Author of Nature more or leſs beſtows on all his works. Here then we have the two leading principles of architecture, and the ſource of inſtruction in theſe principles. Convenience and utility, derived from a knowledge of the wants of the inhabitant; and beauty, or ornament, conferred upon the ſame principles as we ſee it in the natural world of different degrees, and aſſuming different characters. This then is the true theory of deſign in architecture, and will conſtitute the firſt diviſion of the following remarks; the ſecond diviſion ſhall treat of the application of the principles of deſign to the different kinds of buildings, or ſubjects of architecture; and the third diviſion ſhall contain a few remarks on execution and internal finiſhing."

In the concluſion to this part he obſerves:

"It only remains for me, in concluding theſe remarks on architecture, to reply to an objection ſometimes, and with an appearance of juſtice, made againſt the idea of thoſe who lay out grounds combining that profeſſion with architecture; becauſe, ſay the objectors, the diviſion of arts and labour is the way to perfection, and not their combination. My reply is,

that rural deſigners combine only the practice of one branch of it, viz. that which relates to country buildings; and even in them it is chiefly confined to deſign: the executive part muſt always be done by a builder or inferior architect, and generally inſpected by the proper perſons who are appointed for the purpoſe. In this branch then the picturesque improver, or, as I rather chooſe to call ſuch, on account of his combining this profeſſion, the Deſigner, does every thing that is done by architects. Small buildings in the country, as cottages, farm buildings, &c. are generally both deſigned and executed by the maſons or builders of the place; and when their employer is poor, they abide by utility, and ſeldom diſguſt if they do not gratify taſte; but when they have the leaſt power of beſtowing ornament, they are ſure to preſent hideous productions, which I could exemplify from every part of the iſland. City builders alſo near London (where it is carried to the greateſt length) erect the moſt abſurd combinations under the name of cottages. Architects in the capital are laudably endeavouring to overcome this evil by publiſhing. Hence ſome have gone to the remote parts of the country, choſen the moſt vulgar and diſguſting forms, and publiſhed them with a view to correct the prevailing taſte. Others have not travelled ſo far, but chiefly in their cloſets have combined all ſorts of forms and parts of architecture, whether from caſtles or temples, under the idea of improving the taſte in cottages by introducing ſomething claſſical. Neither of theſe kinds of cottages, it is to be hoped, will ever become general. True taſte in this branch of architecture is to be formed, and ever muſt be formed, from cottages already erected in the country; from conſidering their various forms and combinations, and their origin; and from being able to diſtinguiſh between that wretched poverty of form which is the reſult of neceſſity, and the more pleaſing ſimplicity which is the reſult of contentment and ſufficiency. This is neither to be accompliſhed by partial views of the country, nor by the ſtudy of the five orders and their combinations. This remark on cottages, and other inferior rural buildings, is equally applicable to villas, caſtles, and manſions; which as being more ſtriking objects, and erected by ſuch as can beſtow more money, the mere architect can indulge himſelf in drawing more lines, producing longer elevations and finer columns and rotundos; but which, when erected, only ſtrike the diſcerning traveller with more force, and raiſe his mind from feelings of diſpleaſure to ſentiments of diſguſt. I do not heſitate to ſay, that this will ever be the caſe, until architects ſhall conſider rural buildings and thoſe in towns as two diſtinct branches of their profeſſion, and which ought to be followed by different profeſſors; and I add, that the profeſſors of the rural ſtyle muſt ceaſe to conſider the buildings of Greece and Rome as models of perfection, and muſt ſtudy equally with architecture the character of landſcape, the nature of its materials, and the principles of its compoſition. This points out the neceſſity of what I propoſe, the uniting the profeſſion of rural architect with picturesque improver; and at the ſame time, to every candid mind, it will be a complete juſtification of the innovation propoſed; which will no doubt be diſputed and rejected by a certain claſs of men: there are ſome architects, however, with whom I have the pleaſure of being acquainted, that juſtify theſe arguments both by their conſent of opinion and their example in practice."

The Philoſophy of Agriculture is diſcuſſed in part IV; culinary

gardening in part V; ornamental and flower gardening in the next part; and then follows picturesque improvement, of which the author observes:

"This elementary branch of the art of forming a residence has commonly been confounded with the former, and treated of under the general term Ornamental or Landscape Gardening: a term which, upon a very slight reflection, will appear incorrect and void of meaning, however natural or easy it may have appeared to apply it in the first instance. But the operations of those who lay out grounds are commonly more connected with planting and agriculture than gardening; and therefore, though landscape husbandry would seem an aukward appellation, it would be much better than landscape gardening. Still, however, there are improvements made on scenery which do not belong to husbandry; such as the formation of picturesque pieces of water, or the introduction of buildings; and therefore this term would be too limited also. The nature of these improvements made upon the scenery may assist us: they are not done solely with a view to render it more useful; nor can we with propriety say more ornamental, because this quality depends chiefly on fashion, and what is ornamental in one age, is often the reverse in another. The term picturesque, however, wilfully expres the leading principles of the whole operations alluded to. This epithet, in the common language of mankind, seems to have two significations: by the one, it denotes a particular character, or kind of beauty, distinguished by roughness, abruptness, and irregularity either in form, colour, sound or touch, and may be produced in every polite art; by the other, it is applied chiefly to visible objects, and is used to signify that they are capable of producing a good effect when painted. In this last sense of the word I propose to apply it, and henceforth to use the term Picturesque Improvement in place of Landscape Gardening. This partial innovation is not at variance either with the common sense of mankind, or the general sentiment of judicious writers upon this subject, who have bestowed various designations upon it, but have never fully approved or made use of the term landscape gardener."

Several beautiful views are given to illustrate this part of the work. They represent the same place in two different states; first, as improved by Repton and his followers; and, secondly, as improved by the author, whose practice is evidently much superior to that of his predecessors in point of picturesque effect.

Picturesque planting, by far the most important branch of the art of forming a residence, is next treated of with great ability and at considerable length under the heads mentioned below.

"As wood is productive both of beauty in landscape, and of utility to the landed proprietor, it naturally follows, that he who would direct the forming of plantations should be well acquainted with trees, as far as they can operate in these particulars. In this comprehensive point of view, I have considered the subject both in theory and practice; and the following pages contain the leading particulars of improved practice; most of which appear to be too little attended to, and some of them are not generally understood. In these observations I have omitted altogether one division of

the ſubject, viz. the formation and management of the nurſery, it being not only better known than the others, but leſs connected with the purpoſes of this work. The reſt is thus ſubdivided; 1. The objects of planting; 2. The materials and means for accompliſhing theſe objects (chap. ii and iii); 3. The ſubjects or different kinds of plantations (chap. iv); 4. The practice of forming plantations (chap. v); and, 5. Their future management (chap. vi)."

The conveniencies of a country reſidence are next treated of, ſuch as, their deſign, &c.

"Their deſign in general; their adaptation; ſituation, &c.; the approach; the approach deſigned for North Berwick; the drive, lodges, gates, family offices, waſh-houſe, drying-rooms, dairy, cow houſes, poultry houſes, pheaſantry, aviary, apiary, pigeon houſe, &c.; fiſh-ponds of freſh water, fiſh-ponds of ſalt water; dog kennels, ice houſes, tennis-courts, bowling-greens, &c. &c."

This completes the firſt Book. The ſecond Book commences with the practice of forming country reſidences.

"In poetry, painting, architecture, muſic, no leſs than in the fineſt natural ſcenery, there are characteriſtic ideas which preſent themſelves on the firſt inſpection of any part. Thus the firſt ornaments, columns, or battlements, which we ſee in a houſe; the firſt verſe in a poem; the firſt glance at a picture; the firſt bar of a piece of muſic; or the firſt movement of a dance; all communicate ideas of what is to follow, by the parts indicating a relation among themſelves, and uniting in expreſſing one particular ſentiment or raiſing one kind of emotion. This has never been attended to in laying out a country reſidence, though it is ſtriking in ſome ſcenes of nature, and perhaps on no reſidences more ſo than at Foxley and Havod, if the improper ſituation and form of the buildings at both places did not interfere with the ideas. No plan is perfect, however, or is capable of being ranked as a compoſition of the polite arts, till ſuch ideas be raiſed; however great may be its utility, or proportion, or ſcale.

"There can be no doubt that words alone will ever fail of making an artiſt maſter of this eſſential excellence; becauſe without much ſtudy, and perhaps what is called natural genius, words will ever fail of making a good poet, painter, or muſician; but ſtill, to ſhew the man of taſte how it can be done generally, I proceed to offer a few remarks on applying the leading principles to different natural ſituations which are to be heightened in effect, and ſome alſo which are to be counteracted."

The ſucceeding parts of this Book, and Book III, are equally important with thoſe we have noticed; and that part which treats of the management of a country reſidence well deſerves the attention of landed gentlemen; but we cannot extend our extracts. There are few country gentlemen to whom the work itſelf will not be a valuable acquiſition. We do not heſitate to declare that it diſplays throughout a vigorous and original mind. Great intereſt is given to the whole by the numerous and elegant engravings from

ſeats, houſes, and gardens, formed by the author. Several highly poetic deſcriptions, and a reference to upwards of three hundred country reſidences, tend to illuſtrate the faults which are pointed out in the works of others, and the beauties recommended in the author's own.

Gr——lle Agoniſtes, a Dramatic Poem. 8vo. Pp. 24. 1s 6d. Hatchard. 1807.

NEVER, ſurely, was there any event, on which the nation ſeemed ſo unanimous, in expreſſions of approbation, as in the diſmiſſion of the late Miniſters. Poetry and proſe unite in recording their demerits, and in praiſing our gracious Sovereign, who manfully reſiſted their inſidious attempts to betray him into a breach of his moſt ſacred engagements, and to undermine thoſe eſtabliſhments which it is his bounden duty to preſerve from all violation.

The principal perſonages in the dramatic piece before us, are the late Premier and his new compeer, the *gentle* Howick. The choruſſes are filled up by a *family-party* of the Grenvilles and the Wynnes, good ſouls! who are always more diſpoſed to *ſleep* than to *ſing*. But, with true poetic propriety, they are here made to ſing only, like ſwans, when *expiring*. The bard entreats, with all becoming humility, that his readers will not impute the harſh language which the two chief characters uſe towards each other, to *him*, " but to the perſonages themſelves."

> Reddere perſonæ ſcit convenientia cuique,
> Reſpicere exemplar vitæ morumque.

And he aſſures us, that his ideas were ſuggeſted by the language which theſe *reſpectable* perſons *formerly* uſed towards each other. But he ſhould have recollected, *tempora mutantur et illi;* but no matter: a dramatiſt has a right, by preſcription, to put what language he pleaſes into the mouths of his dramatis perſonæ, *provided, always*, and *nevertheleſs*, that ſuch language be not inconſiſtent with their characters. Now certainly it behoves us to declare that the language of theſe diſgraced Lords is perfectly conſiſtent and natural. The lofty port, the ſullen pride, the arbitrary ſelf-conſequence of the one, and the malignant petulance and reproachful ſneers of the other, are drawn from the life, and are moſt admirably pourtrayed. The ſcene opens with a ſoliloquy at Dropmore.

> " A little onward, lead to yonder oak:
> My Lords, I think the noble Viſcount ſpoke:
> Still with the Houſe, my head, diſturb'd, turns round,
> Lead, let me lay me gently on the ground;

Not in the ſight of Windſor's odious tow'rs
Too near for now they never can be ours!
That pile majeſtic, which I late aſſail'd
With fraudful ſap, and would with force have ſcal'd,
Still, unimpair'd, in antique ſplendor ſtands,
And frowns defiance to uſurping hands:
* * * * * * * *
* * * * * * * *
What evil genius prompted me to quit
My early friendſhips, and my beſt friend, Pitt?
Of him bereft, my kinſman, pilot, guide,
I ſhift and ſhuffle now, from ſide to ſide,
And like a ſhip at ſea, her rudder loſt,
By tides am drifted, and by tempeſts toſt."

This is all very true, and the diſappointed Peer proceeds to ſoliloquize with equal truth and ſincere repentance, for ſome time, and then, with admirable candour, pourtrays the following juſt character of himſelf.

" To love, to liking, ev'n to preference, loſt,
My boſom lock'd up like the ground in froſt;
Silent and cold, I at the table ſit,
Of learning jealous, not amus'd by wit;
In none a real confidence repoſe,
But ſee, in preſent friends, my future foes;
Official new, new oppoſition cares,
Scarce leave me time to eat or ſay my pray'rs;
(Thus with th' ambitious wight it ever fares!)
And Lady Gr—ville, when we are alone,
Stares, and miſtakes her ſtateſman for a ſtone.
To ſome lov'd ſecretary, often tried,
I might have told my ſorrows, but my pride,
And freezing manners, that too have denied
To me, unſocial being, bent on pelf,
And pow'r, and only thinking of myſelf."

Some philoſophers have defined *ſelf* to be the ruling principle of the human mind; Lord Grenville, therefore, may be ruled by it without the ſmalleſt impeachment of his *humanity;* and Mr. Pitt may certainly, by his enemies, if ſuch there now can be, be deemed ſo far *inhuman,* inaſmuch as he ever held ſuch a principle in ſovereign contempt.

In the family chorus, we are told,

" Jealous alone of doing good,
Gr—lle would ſave his country if he cou'd,
But ſee it damn'd, before another ſhou'd."

The chorus is interrupted by the entrance of Lord Howick: then follows an intereſting dialogue between the Lordly *Courtney,* though *moſt uncourteous,* and the Peer *by creation.* A part of this we ſhall extract.

HO—CK.

" Why grieves my Gr——lle? why, with lengthen'd face,
" Mourns he a ſhort ſuſpenſion from his place?
" A month, three weeks, a fortnight, this receſs,
" And power again my anxious friends ſhall bleſs;
" Then, to return triumphant and more ſtrong:
" Can doating Port——d's ruſh-like reign be long?
" What can reſiſt our well compacted pow'rs?
" Who ſtand againſt majorities like ours?
" Should any riſe, (their ſpeakers are but few,)
" Some Matthew Mug, or Matthew M—gue;
" With coughing, hear-hims, horſe-laughs, overcome,
" Th' advent'rous coxcomb muſt be deaf or dumb.
" *Our* parts, *our* property, *our* eloquence,
" What can o'errule, or balance?"

GR——LLE.

" Common ſenſe.
" Yes, 'tis that club-like weapon knocks me down,
" And gives more terror to the royal frown.
" Stunn'd and appall'd, your theoretic ſchemes,
" By me adopted, I recall like dreams;
" Amaz'd, I meaſure back the fatal way
" In which vile jacobins have made me ſtray,
* " Wide from the uſeful paths which once I trod,
" Content to ſecond virtuous Pitt, and plod.
" By you ſeduc'd, and mad ambition bit,
" (Prudence the victim of misjudging wit,)
" With ſhame, I own, I've balanc'd ill the ſcales
" Betwixt a gen'rous K—g and P——e of W——s;
" Renounc'd conſiſtency, and, in ill hour,
" Giv'n up eſtabliſh'd fame for future pow'r,
" And now, (too juſt reward of ſuch deſigns!)
" The K—g recovers and the Pr——e declines;
" Nay, the old monarch now is grown ſo ſtout,
" [illegible]nty years, (who knows?) I may be out."

HO—CK.

" Out! heav'ns, what la[illegible]nguage! ſince you thus begin,
" Say, my good lord, whoſe num[illegible]bers brought you in?
" From Pitt diſjoin'd (reflect upon your caſe,)
" Who, but ourſelves, reſtor'd you to your place,
" Inſpir'd theſe hopes which now you would deſtroy
" Of firm ſupport, and permanent employ?
" Who broach'd broad bottom doctrines, but yourſelf,
" Cramm'd as you were, yet greedy for more pelf?
" Who, but ourſelves, had ever gratified,
" At once, ſuch boundleſs avarice and pride,
" Borne all your ſulky fits with ſo much patience,
" And truckled to your inſolent relations?

" * Tel brille au ſecond rang, qui s'éclipſe au premier.

" What deference have not had the Gr——lles from us,
" From Lord and Lady Buck——m to Thomas?"

GR——LLE.

" All this, I own, I merit, and much more:
" But your whole party fought me, as a wh—re
" Blaſted, diſcredited, decried, and common,
" Seeks for the count'nance of a modeſt woman.
" I rais'd ye up, and, to my coſt and hurt,
" Soil'd, nay, begrim'd with democratic dirt,
" Waſh'd all your faces, par'd your naſty nails,
(" Heav'n knows what pains I took with Lau—d—le's!)
" Made ye hold up your heads, turn out your toes,
" And, though all cropt, appear in full dreſs clo'es;
" Then led ye, marſhall'd, with my ſole ſupport,
" Long baniſh'd, once more, to behold the court.
" 'Twas ſaid, I grant, your talents might be tried,
" But all the confidence was on my ſide;
" For who, but I, could thus have cramm'd ye down
" The gulping throats of country, court, and town?
" Againſt my better judgment, your wild plans
" I follow'd, and they prov'd—*Catamarans;*
" Then held the match myſelf, and dropt the ſpark
" That blew us all up in one fated bark.
" Yet, ere this hap'd, F—x met the foe's advance,
" And treating, once more was the dupe of France;
" Help'd her with means to execute and puſh on
" Her deep deſigns upon the Ruſs and Pruſſian.
" Shifting his ground, and ſhewing what deceit 'tis
" T' expect from thieves a *Uti Poſſidetis,*
" He quite o'erlook'd this baſis juſt and grand:
" '*We hold the ſea, if you poſſeſs the land.*'"

Mr. Windham is then introduced, and Lord Grenville abuſes Lord Howick for introducing him into the Cabinet: he then proceeds thus to vent his rage on others.

GR——LLE.

" What need I ſay of t'other madman looſe,
" Graſping the ſ—ls, yet grieving for his gooſe*;
" And who ſuch honours to her mem'ry paid,
" As if ſhe too her golden eggs had laid?
" With ſuch a Ch——lor, and ſuch a man,
" A democratic Scotch American†,
" More to perplex the bus'neſs of the nation,
" Then came the Delicate Inveſtigation.

" * Who has not heard of the funeral honours paid by the late Ch——or to his gooſe, in his garden?

" † The greater part, if not the whole, of Lord Er—e's immenſe gains at the bar, has been transferred to the American funds. *Ubi pecunia, ibi patria.* His ſon, married to an Am——can lady, is our Miniſter to the States!!!

" Our thoughts diverted, and beſt time beſtow'd
" Upon a tragi-comic epiſode,
" How could we chuſe but make more intricate
" Our management of W—dſ--r and the ſtate ?"

Ho—ck.

" I'll hear you out with patience, though I burſt:
" In that inquiry ſtood not your name firſt ?"

Gr——lle.

" The drunk and mad I hold not quite the ſame,
" For theſe we pity, but the others blame:
" Then, for what purpoſe, tell me if you can,
" Made you a Treaſurer of S———n ?
" Was it becauſe the country might expect
" Him leſs than Mel—lle guilty of neglect ?
" His ruling paſſion is the mob's applauſe,
" He ſerves no party, and aſſiſts no cauſe:
" One foot in g—l, and t'other in a place,
" Our clog he proves, as well as our diſgrace:
" From bed he riſes with the ſetting ſun,
" To make us buſineſs, but to do us—none;
" Stafford he quits, then calls on us to ſtir,
" And ſeat the fellow where ?—for Weſt ——ſter!
" Drawn in we muſt ſupport him in his brawl,
" And chuſe, (hard choice to make!) or him, or P—ll.
" Some farce prepar'd, with ſtudied ſtrokes of wit,
" For Drury Lane, but not St. Stephen's fit,
" Once (if not more than half-drunk) in three weeks,
" He ſpeaks; but for the printing gall'ry ſpeaks.
" Then, ſhould his friends be ſinking and diſtreſt,
" He ſinks them deeper with an ill-tim'd jeſt:
" At Carl—n Houſe, (a fav'rite of the day)
" Next to Wa-ſh P—r he has moſt to ſay.
" And this is all we get, or you have got
" From your beſotted wit, or witty ſot.
" M—rry's recall, and Erſkine's yielding miſſion,
" Trembling I think on, and our trade's condition;
" Of Hu———ſon, ſent out the Lord knows where
" To write us long diſpatches of deſpair,
" And truſt repos'd in Do—las and A—ir.
" The ſlave trade firſt aboliſh'd, then the teſt,
" From abolition who could ſave the reſt ?
" A rage ſo fierce to change and innovate,
" Would ſoon have left us neither church nor ſtate.
" To guard them both, the K---g and Pr---ce of W—s
" Are join'd, and thus our oligarchy fails.
" Fox and myſelf, embark'd in a balloon,
" Set out upon a voyage to the moon,
" (More raſh in our adventure, and fool-hardy,
" Than Blanchard, or the lunatic Lunardi;)

" His gas flew up, he mounted with the ſphere,
" And I, his ballaſt, in the boat—lie here."

In this ſtyle the Dialogue continues; the parties ſcold, rave, and fume againſt each other, with all the volubility and rancour of diſappointed ambition and mortified pride, uſque ad finem!—We ſhall diſmiſs the Bard with the uſual admonition to *our* audience, *Plaudite et valete!*

A conciſe Hiſtory of the preſent State of the Commerce of Great Britain. Tranſlated from the German of Charles Reinhard, LL.D. of the Univerſity of Gottingen, and Knight of the Order of St. Joachim. *With Notes, and conſiderable Additions relating to the principal Britiſh Manufactures.* By J. Savage. The Second Edition. 8vo. Pp. 78. 2s 6d. Symonds. 1806.

WE have been ſo long accuſtomed to read the moſt abſurd accounts of the commercial, maritime, and military reſources of our native country, the diſtorted productions of ignorance, malevolence, or envy, iſſuing from foreign preſſes, that we ſeldom look for information or for truth in ſimilar publications. It was with peculiar ſatisfaction, then, that we caſt our eye over the pages of the tract before us, in which the ingenious and learned author exhibits inconteſtible proofs of the pains which he had previouſly taken to make himſelf maſter of the ſubject which he was about to diſcuſs. His " Hiſtory" is brief and perſpicuous, ſtating plain facts, and drawing rational and obvious deductions. He has no intention to miſlead or to miſrepreſent, but has a laudable anxiety to inform, and to undeceive. Mr. Reinhard felt mortified at the groſs deceptions which were practiſed on his countrymen by French agents, who repreſented Great Britain as on the brink of ruin, and as likely to fall an eaſy prey to the firſt bold adventurer who ſhould dare to invade her ſhores. And, no doubt, conceived it to be a duty on his part to undeceive them, and to ſhew them Great Britain, ſuch as ſhe really is, and not ſuch as her intereſted and lying enemies moſt impudently repreſent her. This he has certainly done, nothing extenuating, nor ſetting down aught in malice. As Engliſhmen we feel highly indebted to him for the generous attempt; and as friends of truth we hail him as one of her beſt champions.

Mr. R. aſſures us that the idea has been prevalent both in France and in ſome parts of Germany, that it would be perfectly practicable totally to exclude the Engliſh from all trade and commerce with the Continent; and that this excluſion was a prelude to the ultimate deſtruction of the Britiſh Empire. This laſt notable event was to be accompliſhed by the invaſion of our iſland by

the French; and the *fortunate* diſcovery of a piece of old tapeſtry, on which, by the fair hands of Matilda, the wife of the Norman conqueror, were wrought all the circumſtances of the deſcent made by her huſband on the Britiſh coaſt, ſerved to raiſe the expectations of the credulous French to the higheſt pitch. The important picture was depoſited in the Muſeum, named after the Corſican aſſaſſin, *Napoleone*, and was exhibited to the great delight, and to the perfect conviction of the *Badauds de Paris*, who thenceforth regarded the conqueſt of Britain as certain. Even ſigns and portents were deſcried in the Heavens, all tending to the ſame object, all impreſſing the ſame belief. And Mr. Reinhard truly obſerves, that, although ſuch expedients will be treated with deriſion by every man of underſtanding, they produce a very different effect on the great body of the enemies of England. It therefore became neceſſary to expoſe the fallacy, and to diſpel the deluſion. He has, accordingly, taken a correct and faithful view of our reſources, commercial and military; has ſhewn, from the relative ſituations and wants of this country, and of the various European ſtates, the utter impracticability of cutting off our commercial intercourſe with the Continent. Among many others, he adduces the following inſtance, in ſupport of his poſition.

"In ſpite of the moſt rigorous reſtrictions ordained by the Batavian government according to the laws of war, that government has but little chance to guard ſuch an extenſive chain of coaſt ſo cloſely, as totally to prevent its inhabitants, now utterly deſtitute of other means of ſubſiſtence, from holding a clandeſtine communication with the Engliſh whenever opportunity offers; and it is well known that the Britiſh traders have every facility of getting their cargoes unſhipped on thoſe coaſts, by the inhabitants themſelves, and this facility correſponds with its frequency.—A proof of this we find in the large quantities of Engliſh goods which the French government ordered not long ago to be ſeized from the Dutch merchants*. Owing to the urgent repreſentation of the Dutch adminiſtration, all this merchandize has ſince been reſtored to the right owners.

"The Batavian government, to act up to the utmoſt limits of ſeverity, ordered all the buoys contiguous to the coaſt to be taken up.—The Engliſh, for the convenience of their trade to that quarter, ſoon replaced them, and the Dutch have found it impoſſible to enforce the prohibition of a direct communication with England, by way of Rotterdam."

He farther informs us that the Dutch and Flemiſh coaſts are ſo extremely unhealthy, that more French ſoldiers periſh on thoſe

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"* The French lately ſeized Engliſh goods on the frontiers of Holland, to the value of 80,000*l.*, which had been brought from Embden. In order to intercept the paſſage of Engliſh goods from Embden into the interior of Germany, Meppen was occupied by French troops for ſome time; but the trade of Embden is now protected ſo vigorouſly by the King of Pruſſia, that all goods ſent from that port with ſuitable certificates, paſs free from ſeizure, and are reſpected as Pruſſian property.

ſtations than in the moſt deſtructive battles. Having conſidered the ports occupied by the Britiſh in the Mediterranean, and the territories which they hold in the Eaſt, in order to ſhew what extenſive channels are open to her commerce, he very truly obſerves:

"It remains, however, an event baffling all political ſagacity and foreſight, that the Engliſh ſhould have *made reſtitution of* (reſtored) the Cape of Good Hope, which even then was ſtill in their poſſeſſion, conſidering the great importance of that ſettlement to their forces and maritime trade to and from the Eaſt Indies. One might almoſt be tempted to infer from this circumſtance, the belief that the Engliſh did not then deſire war, but ſtill entertained hopes that the French would accede to their demands."

The ſurrender of the Cape was certainly well calculated to excite ſurprize; and no government, poſſeſſed of political ſagacity and foreſight, would ever have conſented to ſuch a meaſure. But when we recollect that Mr. Addington was the miniſter who projected, and Lord Cornwallis the diplomatiſt who concluded, the *treaty of Amiens*, all *aſtoniſhment* on the ſubject ceaſes of courſe.—In his view of our Eaſtern poſſeſſions, the author forms a juſt eſtimate of the Hindu character. "Nature," he ſays, "with a prodigal hand, has poured out upon the Eaſt Indies her horn of plenty; but the degenerate Hindoo, lazy by nature, and encouraged to this ſtate of indolence by the abſurd tenets of his religion, knows not in any manner how to convert theſe bleſſings to his uſe. Milk, rice, and vegetables, are his only food; water (is) his drink; and inactivity, ſleep, and beaſtly luſt, (are) his only felicities." Again: "the idle daſtardly Hindoo is guilty of the greateſt exceſſes in the practice of illicit love, which are deemed not at all diſgraceful by his countrymen. Numberleſs public places are to be found crowded with the prieſteſſes of Venus, and ambulating brothels, with their bajaderes, wander all over the country. The female ſex in Hindoſtan diſdains in theſe purſuits all boundaries, and recurs to the moſt ingenious contrivances to enthral ſtrangers, particularly Europeans." A warm climate produces indolence, and indolence engenders vice, without the aid of ſuperſtition; but where religion is called in aid of the climate, it is not at all wonderful that the worſt vices ſhould prevail.

In eſtimating the former produce of St. Domingo, it is made to amount, in value, to 171,544,666 *livres*, which is ſaid (by the tranſlator, we ſuppoſe) to be "equal to 4,956,780*l ſterling*." But this is a groſs error in calculation, for, reckoning the French livre at its medium value of ten-pence Engliſh, the above number of livres would be equal to 7,147,694*l* 8*s* 4*d* ſterling! Mr. R.'s reflections on the conſequences of the mad meaſure of emancipating the ſlaves in St. Domingo we ſhall extract.

"When France proclaimed the indiſcriminate emancipation of the ſlaves

in their Weſt India colonies, without having in the leaſt degree prepared them for the enjoyment of their new ſtate of liberty, every ear was deaf to the warning voice which deſcribed the conſequences of ſo raſh and precipitate a meaſure. It was intended by this proceeding, which the coſmopolites of that time praiſed for its liberality, to tempt the blacks in the Britiſh Weſt Indies to riſe upon their maſters, and wreſt from them their poſſeſſions and property. How falſely this invidious ſnare has been calculated is ſufficiently proved by the reſult! The ſeries of events which have ſince taken place in that iſland, are of ſuch a ſiniſter complexion, that when peace ſhall again be made, it will be an Herculean taſk to re-ſubject it to the ſway of its former maſters. It is now pretty generally believed, that the preſent ſituation of St. Domingo, on the ſcore of precedence, may hereafter be productive of danger even to the Engliſh Weſt India iſlands. Be this as it may, there are reaſons to doubt it from the following arguments: As the precipitate liberation of the French ſlaves has hitherto had not much influence on thoſe belonging to England, the preſent events in St. Domingo will be attended with leſs prejudicial conſequences than were at firſt feared, becauſe the Engliſh, taught by experience, have had plenty of time to adopt the moſt efficacious meaſures againſt every attempt at rebellion that may be made by their ſlaves. Of late, too, their miſerable condition has gradually undergone many degrees of relief and amelioration, owing to the noble endeavours of the philanthropic Wilberforce. Upon the whole it is devoutly to be wiſhed, that the progreſſive advancement of this pitiable race of human beings may be farther perſevered in. If the merchants of Liverpool wiſh at all to have claims to the ſervices of rational creatures, they muſt ceaſe to reſiſt this generous ſtruggle, and at laſt lend an ear to the deſponding cries of the wretched Africans, and to the voice of humanity, in order to wipe off the ſtain which diſgraces civilized Europe.

"Experience has convinced us of the impoſſibility of obtaining the valuable products of the torrid zones by European culture. Only the African, inured to the ſcorching ſun, is able to till the ground in that burning atmoſphere, and to live under it. By the labour of his hands and with the ſweat of his brow he enriches the merchants of Europe. The frigid European, who ſenſually enjoys the grateful productions of thoſe ſcorching climates, can have no idea what toil and trouble, how much blood, and how many tears, it has often coſt the unhappy negro to bring them to perfection."

As far as the efforts of Mr. Wilberforce went to meliorate the condition and the treatment of the ſlaves, we are willing to give them all due commendation. But when he perſiſted, notwithſtanding the ſcenes which he had witneſſed in St. Domingo, in preſſing the abolition of the trade, it appeared to us that his philanthropic zeal had not only ſubdued his judgment, but conſiderably blunted his ſenſe of juſtice, and blinded him to the conſequences of ſuch a meaſure. Mr. Wilberforce and his ſupporters have, indeed, reduced themſelves to a woeful dilemma; they have gone either too far, or not far enough; for if the trade were, as they aſſerted, repugnant alike to humanity and to juſtice, it

was a duty incumbent on them not only to aboliſh it, but alſo to emancipate all the negroes who, by means of it, had been imported into our colonies. If theſe negroes were procured by inhumanity and injuſtice, will Mr. Wilberforce dare to contend that it is either juſt or humane to detain them in ſubjection? The argument would be futile, ridiculous, and abſurd. But thus it is, when inconſiderate enthuſiaſts reſolve to eſtabliſh any favourite principle; they ſee not to what extent it may be, legitimately, carried; and when preſſed upon it, they are betrayed into the moſt glaring inconſiſtency. We do not, however, rightly comprehend the author's meaning; he tells us that our colonies can only be cultivated by Africans; he expatiates (in other parts of his tract) on the importance of our colonial poſſeſſions; and yet he ſeems to object to the only poſſible mode of cultivating them! We perfectly agree with him that, in the treatment of ſlaves, "a middle courſe ought to be choſen between rigour and mildneſs." His obſervations on the Britiſh volunteers are highly pertinent and juſt.

"It has been the delight of the French journaliſts, during the preſent war, to ridicule and laugh at the Britiſh volunteers, though their own experience ſhould have taught them better. At the beginning of the revolutionary war, what were their national guards, picked up in haſte, with whom their generals ſome time afterwards performed ſuch ſplendid exploits? What ſort of warriors were the riflemen in America, who ſo much annoyed the Engliſh forces and the German auxiliaries? Every tree, buſh, rock, and even the high ſedge in the rivers, marſhes, and lakes, became an entrenchment, from which they with great dexterity made immenſe havock among their adverſaries, and often ſhot the officers at the head of their troops as they marched by. Theſe riflemen for the moſt part dreſſed in ragged linen jackets, notwithſtanding their outward ſhabby appearance, were very expert in carrying on the petty war in ambuſcade, and conſtantly aſſailed the flanks from all ſides. General Ewald, now in the Daniſh ſervice, who with ſignal diſtinction commanded the Heſſian Rangers, during the American war, has made honourable mention of theſe riflemen in a work he lately publiſhed, 'On the ſervice of light troops.' The German officers and troops too, then in Britiſh pay, treated theſe people with contempt, but were ſoon convinced of their error; for as the latter knew the country well, and the former had neither the leaſt knowledge of it, nor underſtood this method of waging war, they were continually haraſſed by the riflemen, and always when they leaſt expected it. If an attempt were made by the troops to diſlodge them from their hiding places, they were never to be found in thoſe places where they looked for them; they were always hovering about like an *ignis fatuus*, or ſo many *Will o'the wiſps*. This might likewiſe be the caſe with thoſe Engliſh volunteers, at whom the French are pleaſed to rail ſo much.

"If of theſe volunteers, who certainly are but citizen ſoldiers, the beſt and moſt courageous were picked out, and formed into a ſelect body, properly diſtributed in caſe of an attack, diligently trained, well command-

ed, and not too much expoſed in the beginning on the moſt dangerous poſts to the enemy's fire; if they were ſupported by troops of the line and cavalry, and without coming to open action made to annoy the enemy's army on all ſides, to hang upon the flanks, to cut off ſupplies, and to ruſh with impetuoſity upon the rear, nothing elſe than a miracle could afford the French ſucceſs in their attempt to conquer England."

Indeed, he places the conqueſt of England in a point of view little calculated to induce the French to undertake it. The concluding pages contain a ſhort account of the origin, progreſs, and preſent ſtate of our principal manufactories; together with their produce, and the number of perſons they employ. It will be read with the greateſt ſatisfaction by Engliſhmen, who cannot contemplate, without an honeſt pride and a generous exultation, the growing proſperity of their native land. The whole annual produce of the following principal branches of trade—woollen; leather; cotton; ſilk; linen and flax; hemp; paper; glaſs; potteries; iron, tin, and lead; copper and braſs; ſteel, plating, &c.;—is eſtimated at 63,600,000*l*;—and they employ 1,585,000 perſons.

The tranſlation is frequently incorrect, and the ſtyle ſlovenly;—but theſe diſadvantages are greatly overbalanced by the importance of the matter.

The Hiſtory of the Town of Malmeſbury and of its Ancient Abbey, the Remains of which magnificent Edifice are ſtill uſed as a Pariſh Church; together with the Memoirs of Eminent Natives, and other diſtinguiſhed Characters who were concerned with the Abbey or Town. To which is added an Appendix (embelliſhed with Engravings). By the late Rev. J. M. Moffatt, of Malmeſbury. 8vo. Pp. 250. Tetbury, printed. Rivingtons, London.

IN a modeſt preface the Editor acknowledges his obligation to ſeveral literary friends who have afforded him aſſiſtance in the accompliſhment of his wiſh; which contains all the information reſpecting the ancient monaſtery and town of Malmeſbury which the moſt perſevering induſtry could collect. We ſhall not pretend to analyſe ſuch a production, but merely ſelect a few paſſages, as ſpecimens of the author's ſtyle and manner of writing. The firſt we ſhall extract contains a brief account of the origin of monachiſm.

"The perſecution which attended the firſt ages of the goſpel, led the profeſſors of Chriſtianity to withdraw from the world, and dwell in deſerts and other places moſt private, where they employed themſelves in acts of devotion. This manner of life became ſo agreeable to them, that, when the perſecution ceaſed, they were not diſpoſed to return to their former ha-

bitations. From their example retirement acquired ſuch repute, that the practice was continued by others *, who perhaps were further influenced to adopt this mode, through miſinterpreting ſuch paſſages of ſcripture, as Luke xviii. 22. and xiv. 26. Matt. xix. 29 †. And ſome may have been induced to betake themſelves to this recluſe ſtate in conſequence of their having embraced the doctrine of the myſtics.

" Paul, who lived in the third century, and retired to the ſolitary deſerts of Thebais in Egypt, where he ſpent ninety years, has been deemed the firſt anchoret or hermit ‡. Moſheim thinks, that it was the myſtic theology which led him to make this retreat.

" The myſtics held, ' That the faculty of reaſon was an emanation from God into the human ſoul, and comprehended in it the principles and elements of all truth human and divine. That *ſilence*, *tranquillity*, *repoſe*, and *ſolitude*, accompanied with ſuch acts of mortification as might tend to exhauſt the body, were the means by which the hidden and internal word was excited to produce its latent virtues, and to inſtruct men in the knowledge of divine things. Many who embraced this doctrine, accordingly ſecluded themſelves from ſociety, and lived in caves, &c. where they macerated their bodies with hunger and thirſt §.'

" Anthony, a native of Egypt, who lived in the fourth century, and inherited a large fortune, is ſaid to be the firſt who formed the monks into regular bodies, and to have built many monaſteries ‖. Such monks were called Cœnobites, as they dwelt together in fixed habitations ¶, and the brotherhood, denoting that fraternal love which ſhould prevail among

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" * Dr. Inet's Church Hiſt.

" † The above texts may be conſidered as teaching the diſciples of Jeſus Chriſt in every age to have their affections moderated towards earthly things; and that when duty and the retaining worldly poſſeſſions become inconſiſtent, they ſhould be cheerfully given up, that the deareſt enjoyments ſhould be readily reſigned, even life itſelf.—Unleſs extraordinary circumſtances ſhould occur, the word of God, inſtead of encouraging Chriſtians to ſeclude themſelves from civil ſociety, admoniſhes them to unite a diligent proſecution of their lawful common occupations, with an earneſt attention to the duties of religion. Rom. xii. 11.

" ‡ It is however to be noted, that though Paul is placed at the head of the order of the hermits, yet that unſociable manner of life was very common in Egypt, Syria, India, and Meſopotamia, not only long before his time, but even before the coming of Chriſt. And it is ſtill practiſed among the Mahometans as well as the Chriſtians in thoſe burning climates. For the glowing atmoſphere that ſurrounds theſe countries is a natural cauſe of that love of ſolitude and repoſe, and of that indolent and melancholy diſpoſition, that are remarkably common among their languid inhabitants.—Maclaine's Moſheim, vol. i. p. 223. The Travels of Lucas in 1714, vol. ii. p. 363.

" § Moſh. vol. i. p. 222.

" ‖ Moſh. p. 306.—Noorthouck's Hiſtor. and Claſſic. Dict.

" ¶ Whereas thoſe monks who lived in perfect ſolitude, and were ſcattered here and there in deſerts, in the hollow of rocks, &c. received the denomination of Eremites.—Moſh. p. 309.

them. The perſon who preſided over them was called Father or Abbot, which ſignifies the ſame in the Egyptian language*. An appellation ſuggeſting this idea, that he was to govern the religious houſe with paternal authority and affection.

"Baſil, ſurnamed the Great, Biſhop of Cæſarea, who lived in this century, hath been conſidered as the firſt who made a code of laws for the monks †.

"William of Malmeſbury ſays, that the firſt convent in England was at Glaſtonbury, and that it was founded in the fifth century ‡.

"Antiquarian writers inform us, that at the cloſe of the ſixth century there was a convent at Malmeſbury. It conſiſted of Britiſh nuns under the direction of Dinoth §, abbot of the famous monaſtery of Bangor ‖. Theſe nuns being charged (perhaps falſely) with living in a ſtate of incontinence with the ſoldiers of the caſtle, were ſuppreſſed by Auguſtine, the firſt Archbiſhop of Canterbury ¶."

We quoted the account of the incontinency of theſe nuns from Mr. Britton's Architectural Antiquities. Why Mr. Moffatt ſhould raiſe a doubt of the juſtice of the charge we cannot conjecture. If there were any grounds for ſuch doubt, they ought to have been ſtated; if there were none, the doubt ſhould not have been ſuggeſted. The abbey of Malmeſbury is ſtated to have been founded in 630

"* Abbot may alſo be derived from Abba, a word in the Jewiſh or Syro-Chaldaic language, which ſignifies Father. Doddr. Fam. Expoſ.

"† Vid. Dugdale's Pref. Monaſt. vol. i. Truſler. Some apprehend Pachomius was the firſt who governed the monks by a code of rules. Foſb.

"‡ De reg. lib. i. c. 22. In this century aroſe in the eaſt, that order of men called Stilites by the Greeks, and Sancti Columnares, or Pillar Saints, by the Latins. Theſe were perſons who ſtood upon the top of pillars, expreſsly raiſed for this exerciſe of their patience. The inventor of this ſtrange diſcipline was Simeon, a Syrian; he paſſed thirty-ſeven years of his life in this ridiculous manner. The learned Frederic Spanheim ſpeaks of a ſecond Simeon, the Stylite, who lived in the ſixth century. This fanatic remained upon his pillar ſixty-eight years. Span. Eccleſ. Hiſt. p. 1154. Evagrius Hiſt. lib. vi. c. 23. Moſh. vol. i. p. 309.

"§ Leland's Collect. vol. i. p. 304. and vol. ii. p. 395. Tanner, Groſe.—Dinoth is ſpoken of as a prudent clerk, and well ſkilled in what were afterwards called the ſeven liberal ſciences. Sammes.

"‖ Bangor monaſtery (ſays Mr. Hume) was a building ſo extenſive, that there was a mile's diſtance from one gate of it to another; and it contained two thouſand one hundred monks, of whom we are told that they maintained themſelves by their own labour.

"¶ Pope Gregory ſent over to England, Auguſtine, who was a Roman monk, and forty of his brethren, to attempt the converſion of the Anglo-Saxons. Succeſs attended theſe miſſionaries, and Auguſtine ſubjected the Church of England to Rome by owning the Pope's ſupremacy, which, however, none of the Britiſh biſhops in his time would acknowledge. Andrews, Noorthouck.

by Meydulph, a Scottiſh hermit, who eſtabliſhed his reſidence at the foot of the Caſtle-hill. He opened a ſchool for his ſupport, which ſoon grew into a religious ſociety; this laſt was placed under epiſcopal juriſdiction: and, under the auſpices of Lutherius, Biſhop of Wincheſter and Primate of the Weſt Saxons, the abbey grew, from this obſcure origin, to a ſtate of magnificence. The monks at this time took no vow of celibacy, for moſt of them were married.

"The monks in England married and ſupported their families with decency until the reign of Edgar, when Dunſtan introduced celibacy, and tore their wives and children from ſuch prieſts, ſtyling them harlots and baſtards. And. vol. i. p. 80. Thoſe monks who were willing to retain their wives and children were termed ſecular prieſts; and thoſe who quitted both were ſtyled regulars. Be it remembered, that the account tranſmitted to us of the ſecular clergy, who lived at that period, comes from their enemies. Tan. p. 5."

If Dunſtan had been tied to the tail of a cart, and flogged through the town by the women of the place, he would not have met with his deſerts. It is very well known that in the part which Henry the Eighth took in the Reformation, he was actuated more by pride, avarice, and other bad paſſions, than by any regard for the purity of religion. Mr. M. thus ſpeaks of the ſuppreſſion of the monaſteries.

"Henry being reſolved to ſuppreſs the monaſteries *, Cromwell, Earl of Eſſex, remarkable for the extremes of condition he experienced †, was appointed by the King vicegerent of eccleſiaſtical affairs, with full powers to viſit and examine the abbies, priories, &c. He, and the other commiſſioners, on making a ſtrict enquiry into the conduct of the monks and nuns, diſcovered ſcenes of lewdneſs, &c. A long courſe of licentious living had ſtifled, in ſome, all ſenſe of ſhame ‡. The report of the commiſſioners induced the parliament to decree (A. D. 1535) the diſſolution of all the ſmaller monaſtic foundations. The eſtates and effects of ſuch religious houſes were adjudged to the King §. Theſe proceedings occaſioned inſurrections, but happily they were cruſhed without much bloodſhed ‖. The diſſolution of the leſſer abbies were (was) intended as a prelude to *that* of

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"* Goldſmith.

"† He was the ſon of a blackſmith; became one of Cardinal Wolſey's domeſtics; was introduced to the notice of the King, and raiſed by Henry even to the next rank after the royal family. Admitting that, in his very exalted ſtate, he was ſometimes deſpotic, yet he appears to have been a man of integrity and gratitude. He ventured his fortune and life for his patron, Wolſey. And. vol. ii. p. 284.

"‡ The prior of Maiden-Bradley owned, that he had already provided for ſeven of his children from the goods of his priory. He produced a Papal diſpenſation for keeping a concubine. Id. p. 270.

"§ Burnet's Hiſtory, &c. vol. i. p. 223. ‖ And. vol. ii. p. 274.

the greater. Accordingly, upon any vacancies in the government of thefe convents, care was taken to fill them with fuch perfons as were difpofed to aſſiſt in their ſuppreſſion. Another viſitation was appointed. This brought to light additional proofs of that ſhocking depravity which prevailed in the convents, particularly at Battle Abbey, in Suſſex, and Chriſt Church, Canterbury *. Beſide enormities, the viſitors diſcovered frauds practiſed by the monks in regard to relics and images. At Reading, an one-winged angel was ſhewn, which the monks pretended had brought from Judea the very ſpear that had wounded our Saviour. The viſitors found, that the ſame kind of machinery uſed in puppet ſhows, was applied by the monks to cauſe the images of our Saviour, the Virgin Mary, and other ſaints, to move, and nod, and turn the head, which the deluded people imagined to be the effect of a divine Power †. But it ought to be noticed that profligate manners, &c. did not univerſally diſgrace the convents.—Lord Herbert ſays, that ſome ſocieties behaved ſo well, that their lives were not only exempt from notorious faults, but their ſpare time was employed in writing books, painting, carving, &c ‡. And Mr. Gyffard, one of the viſitors, declared on behalf of the houſe of Woolſtrop, that there were none belonging to it, but what did engage in the fore-mentioned and ſimilar exerciſes §. Still, this was not deemed a ſufficient reaſon for ſuffering any of them to remain. Many abbots were prevailed upon (either by threats or promiſes) to give up their convents. When other methods failed, recourſe was had to compulſion, as in the caſe of the abbots of Colcheſter, Reading, and Glaſtonbury; who, perſevering in their reſiſtance, were accuſed of high treaſon, and executed. The abbot of Malmeſbury was one, who peaceably reſigned his charge.

"The number of religious houſes ſuppreſſed, amounted to *ſix hundred and forty-three monaſteries, ninety colleges, two thouſand three hundred and ſeventy four chauntries and chapels, and one hundred and ten hoſpitals.* Their annual value, as given in before the ſuppreſſion, when the rents were low, was 152,517*l* 18*s* 10*d*; but their real value was ſuppoſed to be 1,600,000*l*. The plate, furniture, &c. belonging to theſe houſes, likewiſe roſe to a prodigious ſum. From this fund, ſix new biſhoprics were erected, viz. Cheſter, Gloceſter, Peterborough, Oxford, Briſtol, and Weſtminſter; which laſt ceaſed to be a biſhopric after its firſt biſhop, and was changed into a deanery, &c. The colleges of Chriſt Church, at Oxford, and the Holy Trinity, at Cambridge, were founded; alſo, in both the univerſities, profeſſorſhips of divinity, law, phyſic, and of the Hebrew and Greek tongues. Moreover, penſions were allowed to ſeveral of the abbots, and to the monks and nuns ||.

"The parliament confirmed to the King (A. D. 1539) the rich ſeizures he had made, and his diſtribution of the profits ¶.

"A bill was brought in (A. D. 1540) for ſuppreſſing the Knights of St.

" * And. vol. ii. p. 178.
" † Kimber, Andrews.
" ‡ Hiſt. of the Life and Reign of Henry VIII.
" § And. vol. ii. p. 282.
" || Kimb. p. 259. And. ibid. Tan. Pref. p. 39.
" ¶ And. ibid.

John of Jeruſalem, or Knights Hoſpitalars *, and paſſed in a ſhort time; and hereby all their revenues were given to the King †.

"The ſtoppage of the wonted hoſpitality and charity of the abbies, was diſpleaſing to the public in part. To induce the people to be quiet, it was ſignified, that in conſequence of the great ſupplies iſſuing from the ſale of the monaſteries, they ſhould not be charged for the future with ſubſidies, loans, or common aids. And to content the nobility and gentry, he ſold them the abbey lands, at an eaſy rate. Many of Henry's ſubjects, through Luther's writings, &c. were become friends of the reformed religion, and on that account approved the ſuppreſſion of the monaſteries.

"Here we may obſerve, that Henry, though quite averſe from the doctrine of the reformers, yet, by overthrowing the monaſteries, greatly promoted the cauſe of the reformation ‡. We are told, that this prince, after he had brought general ruin on the religious houſes, founded a convent, and bequeathed large ſums, to be expended in maſſes for the repoſe of his ſoul §.

"When we conſider not only the evils already ſpecified, but, that the monaſteries were privileged places for affording protection to the worſt of tranſgreſſors ‖, the ſuppreſſion of ſuch houſes may be ſuppoſed to meet our full approbation. At the ſame time, we muſt confeſs, that this undertaking was attended with circumſtances, which reflect no ſmall diſgrace upon ſome concerned in it. The viſitors were charged with peculation ¶. Learning ſuffered a great loſs, in conſequence of the libraries which were then wilfully and baſely deſtroyed. 'It appears, that at Malmeſbury, all muſic books, accompt books, &c. were covered with old manuſcripts; and the glovers in the town made great havock with them: gloves, no

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"* This order took its name from an hoſpital built at Jeruſalem, for the uſe of ſick and needy pilgrims, coming from the Holy Land to viſit the ſepulchre of Chriſt. The hoſpital was dedicated to St. John the Baptiſt. This inſtitution was before what is called the Holy War. Several devout perſons, of both ſexes, coming as pilgrims to Jeruſalem, reſolved to continue there on this charitable account, and ſubſiſt on ſuch ſupplies to themſelves, and the diſeaſed pilgrims they took care of, as the bounty of well diſpoſed Chriſtians thought fit to ſend them. Their care not being confined to any particular ſect of Chriſtians, nor even to Chriſtians themſelves, they were protected, when Jeruſalem was in the hands of the Saracens. After the Chriſtians were maſters of Jeruſalem, they became more known for the great help they afforded the ſick and wounded ſoldiers; and had grants and donations, both in money and lands, all over Chriſtendom; by which means they were encouraged to form themſelves into a regular corporation, and ſoon after to erect that corporation into a military order, and to hire ſoldiers to fight under their banner, for the defence of the holy ſepulchre and Chriſtianity. On their being driven out of the Holy Land, as they ſettled chiefly at Rhodes, they received the appellation of "Knights of Rhodes;" and upon the loſs of Rhodes, having the iſland of Malta given them by the Emperor Charles V. they were called "Knights of Malta."—Collinſ. vol. iii. p. 97. Tan. Pref. p. 24.

"† Burnet's Hiſt. of the Reformation, vol. i. p. 267.

"‡ Appendix, Note XV. § And. vol. ii. p. 302.

"‖ Appendix, Note XVI. ¶ And. p. 282.

doubt, were wrapt up in many good pieces of antiquity. The inhabitants even uſed the manuſcripts which came from the abbey, inſtead of bungs and corks, for ſtopping up their veſſels *.'

" The antiquarian alſo may be ready to regret the demolition of ſo many beautiful ſpecimens of ancient architecture. But this the reformers deemed neceſſary, in order to render the re-eſtabliſhment of monaſteries more difficult, in caſe of an alteration in the ſtate of affairs.—Amidſt the general devaſtation, *Malmeſbury conventual Church* was ſpared, by means of Mr. Stumpe, a very rich clothier. Leland informs us, that 'This Stumpe was the chief cauſer and contributer to have the abbey chirch made a paroche chirch †.'"

The deſtruction of ſo many admirable monuments of the arts, of ſo many noble buildings which did honour both to the taſte and to the piety of the age (however perverted, in ſome reſpects), was an act of worſe than Gothic barbariſm; and had not even the plea of neceſſity to urge as its excuſe. The biographical notices relate chiefly to the abbots and monks of Malmeſbury; containing only three other ſketches, viz. of William Stumpe, a clothier; of the noted Thomas Hobbes, author of the Leviathan, &c.; and of Mary Chandler, a poet, all natives of Malmeſbury. In his prefatory remarks to this diviſion of his work, the author has exhibited a proof of his poetical powers in the following pleaſing "Sonnet to the Avon."

" Reclin'd beſide thy willow-ſhaded ſtream,
On which the breath of whiſp'ring zephyr plays,
Let me, O Avon! in untutor'd lays,
Aſſert thy faireſt, pureſt right to fame.

" * From Mr. Aubrey's MS. in the Aſhmolean Muſeum, at Oxford—communicated by Mr. Britton.

" Bale, who was made Biſhop of Oſſory, in Ireland, by Edward VI. and was obliged to fly to Holland, on the acceſſion of Queen Mary, for his oppoſition to Popery, will hardly be ſuſpected of exaggerating the matter, when he ſays, 'That a great nombre of them whych purchaſed thoſe ſuperſtycyouſe manſyons (the monaſteries) reſerved of the lybrary bokes, ſome to ſcoure their candleſtycks, and ſome to rubbe their bootes, ſome they ſold to the groſſers and ſopeſellers, and ſome they ſent over ſee to the bookebynders, not in ſmall nombre, but at tymes whole ſhyppes full, to the wonderinge of foren nacyons. Yea, the univerſities of this realme are not all clere in this deteſtable fact.' He adds, 'I know a merchantman, whych ſhall at this tyme be nameleſſe, that boughte the contentes of two noble lybrares for 40 ſhillings pryce, a ſhame it is to be ſpoken. This ſtuffe hath he occupyed in the ſtede of graye paper by the ſpace of more than theſe ten years, and yet he had ſtore enough for as many years to come: a prodigyouſe example is this, and to be abhorred of all men, who love their nacyon as they ſhould do.'—Dugdale's Monaſt. Abridg. Pref. p. 10.

" † Lel. Itin. Appendix, Notes XVII. and XVIII.

" What though no myrtle bow'rs thy banks adorn,
Nor ſportive Naïads wanton in thy waves,
No glitt'ring ſands of gold, or coral caves
Bedeck the channel by thy waters worn;

" Yet thou canſt boaſt of honours paſſing theſe:
For when fair ſcience left her eaſtern ſeat,
Ere Alfred rais'd her ſons a fair retreat
Where Iſis laurels tremble in the breeze,

" 'Twas there—near where thy circling ſtreamlet flows,
E'en in yon dell, the Muſes found repoſe."

A part of the character of Aldhelm, ſecond abbot of Malmeſbury, we ſhall lay before our readers, by way of ſpecimen of the author's talents in this line of compoſition.

" Aldhelm was equally celebrated for the excellence of his moral character, and for his literary attainments. He ſeems to have been the firm friend of religion and virtue. It is true the religion of that age was burthened with uſeleſs ceremonies and auſterities; but though theſe were practiſed by Aldhelm, he did not omit the more important duties of piety and morality. Monkiſh writers have given extraordinary accounts of his voluntary chaſtity. His perſevering fortitude and active benevolence were particularly diſplayed in his patriotic attempt to reform the manners of his countrymen. Some of his biographers, not contented with beſtowing on him thoſe commendations which he really deſerved, have attributed to him miraculous powers. Fuller thus quaintly ſatirizes the authors of this report. 'The monks (thoſe Babyloniſh maſons) have built ſuch lying wonders on his memory, and have vomited out ſuch lies to his diſhonour, that the loudneſs thereof has reached to heaven; affirming that this Adelme by his prayer ſtretched out a beam of his church, (cut too ſhort by the carpenter) to the full proportion *.' Another of his miracles is thus related. 'And on a daye, as he ſayde maſſe in the chyrche of Saynt Johan Latrans, and whan the maſſe was don, there was no man that wolde take his cheſyble † fro hym, at the ende of the maſſe. And thenne he ſawe the ſonne-beme ſhyne thorugh the glaſſe wyndowe; and henge his cheſyble theron. Wherof all the people mervelled gretely at that myracle. And the ſame cheſyble is yet at Malmeſburye; the colour therof is purple ‡.'

" In making an eſtimate of the learning of Aldhelm, regard muſt be had to the general character of the age in which he lived. When it is conſidered that during the ſeventh and ſeveral ſucceeding centuries there were few perſons, except eccleſiaſtics, who could read even their own language, and that *they* ſeldom extended their ſtudies beyond the ſervice of the Romiſh

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" * Worthies of England. 8vo. 1684. p. 849.

" † The Caſula or Cheſiple was ſo called becauſe it was a ſort of caſe, covering the whole body of the Prieſt, at maſs. Hence came, as it is thought, the modern Caſſock. Collinſon's Somerſetſh. vol. ii. p. 251.

" ‡ Golden Legend fol. lxxxvi. in the lyf of ſaynt Adelme. Com. by Mr. Foſbrooke.

church, the literary acquirements of Aldhelm will appear to have been very extraordinary. He was an eminent ſcholar and a good writer; and from his works, it is apparent that he was acquainted with the moſt celebrated authors of Greece and Rome. William of Malmeſbury has beſtowed on him a ſplendid encomium, which appears to be equally juſt and elegant, if we except the ſentence relative to his miracles. 'He was,' ſays he, 'a man poſſeſſed of ſincere piety and extenſive learning; and his virtue ſurpaſſed his celebrity. He was well ſkilled in the liberal arts, to each of which he had paid a particular attention. It would be unjuſt not to notice his treatiſe, 'In Praiſe of Virginity;' that characteriſtic emanation of his immortal genius; which, in my opinion, cannot be ſurpaſſed for beauty and grandeur. Thoſe indeed who do not ſufficiently attend to the variety of manners and modes of expreſſion, in different ages and nations, may be diſguſted with ſome parts of it; but this will not happen to thoſe who cultivate a proper regard for the writings of the ancients. I would willingly unfold the long catalogue of labours which he performed for the good of the church, *and the miracles which rendered his life illuſtrious*, if other circumſtances did not demand my attention: and indeed the actions of Aldhelm are ſo celebrated, that my praiſes cannot add to his renown. The numerous honours that were conferred on his memory proclaimed the ſanctity of his manners. He has received the reward of praiſe, and alſo that glory which is the meed of virtue *.'"

"Mr. Wharton obſerves that the Latin compoſitions of Aldhelm, whether in proſe or verſe, as novelties, were deemed extraordinary performances; and excited the attention and admiration of ſcholars in other countries. A learned contemporary who lived in a remote province of France, in an epiſtle to Aldhelm, has this remarkable expreſſion. '*Veſtræ latinitatis panegyricus rumor.*'

"We ſhall conclude the teſtimonies to the merit of this learned prelate, collected from the ancients, with an encomium copied by Leland, from an antique chronicle. 'St. Aldhelm, a near relation of Inâ, king of the Weſt Saxons, was an excellent performer on the harp, a moſt elegant Latin and Saxon poet, a very ſkilful ſinger, a doctor of ſingular merit, an eloquent ſpeaker, and a wonderful maſter of ſacred and profane learning †.'

"The literary character of Aldhelm has been differently repreſented, by various modern writers. Thoſe however are moſt favourable to him, who appear to have been moſt intimately acquainted with his writings. Dr. Moſheim ſays, 'that he compoſed ſeveral poems *Concerning the Chriſtian Life*, which exhibit but indifferent marks of genius and fancy ‡.' However this tacit cenſure of the learned hiſtorian has been obviated by his tranſlator, who obſerves, 'that this prelate certainly deſerved a more honourable mention than is here made of him, by Dr. Moſheim. His poetical talents

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"* De Geſt. Reg. Ang. lib. i. cap. 2.

"'† Sanctus Aldhelmus Inæ regis Weſt Saxonum propinquus, citharædus erat optimus, cantor peritiſſimus, doctor egregius, ſermone nitidus, ſcripturarum tam liberalium quam eccleſiaſticarum eruditione mirandus.' Lel. apud. Gen. Biog. vol. i. art. Aldhelm.

"‡ Eccleſiaſtical Hiſtory tranſl. by A. Maclaine, D. D. Vol. ii. p. 20.

were by no means the moſt diſtinguiſhing part of his character *. He was profoundly verſed in the Greek, Latin, and Saxon languages. He appeared alſo with dignity in the *paſchal* controverſy, that ſo long divided the Saxon and Britiſh churches †.'"

Of *Hobbes* the author is rather the panegyriſt than the biographer; we beg not to be claſſed among that "impartial poſterity" which "will admit, that ſuch merit as he (Hobbes) poſſeſſed, would have covered errors greater than he committed;" for in our apprehenſion the *errors* of Hobbes have done more miſchief, than his *merits* have done good, to mankind. The hiſtorian of Malmeſbury was not bound to praiſe all the characters which he had occaſion to notice.

We are glad to find, from an addreſs to the public, prefixed to this book, that it is intended to publiſh a ſupplementary volume, containing a variety of original documents and other intereſting papers, at the moderate price of four ſhillings; and that the work will be put to preſs ſo ſoon as two hundred and fifty ſubſcribers ſhall have ſent in their names. We truſt that this has been done already; and that the Editor will receive a much more adequate remuneration for his labours than ſo ſcanty a ſubſcription can afford.

POETRY.

The Battle of Trafalgar, a Poem, with Fugitive Pieces, chiefly written at Sea. By Laurence Halloran, D. D. 8vo, pp. 130. White. 1806.

THE mode of modern warfare makes the deſcription of battles ſo general, that it is almoſt impoſſible to have that detail of particular events which alone can make a poem intereſting. The extended lines of armies, and ſtill more ſo of fleets, with the volumes of ſmoke that envelope both, render the events both of land and ſea engagements equally inacceſſible to the Muſe. To this, however, the Battle of Trafalgar is in great meaſure an exception: we know ſo much of the gallant and patriotic behaviour of Lord Nelſon on that ever memorable day, and ſo many intereſting anecdotes have been re-

"* This ſentence probably refers to the Latin poetry of Aldhelm. Of his Saxon poetry no proper judgment can be formed; though he certainly deſerves credit for having introduced among his countrymen a taſte for this branch of literature.

"† Id. Note ☞ [u] According to Tanner, Aldhelm was the author of a monaſtic rule. 'The monks of this iſland were never under one rule before what is called the ſecond reformation. We meet with the rules of St. Aſaph, St. Aldhelm, &c. among the Britons and Saxons.' Notitia Monaſtica. Pref. p. v.

corded of his heroic conduct and ſentiments after he received the fatal wound, that a very intereſting poem might have been made on the ſubject, had the poet taken his ſtation on board the Victory. So far, however, has Dr. Halloran been from availing himſelf of this, that he only gives a deſultory view of the fight, in which Nelſon and the Victory make by no means a prominent feature; and, indeed, the chief notice of the death of the hero is to be found in the machinery, viz. in the ſpeech of the Genius of Calpe, and in the appearance of Nelſon's ghoſt to Hardy, both of which, in a poem whoſe proudeſt panegyric much fall ſhort of the truth, would in our opinion have been much better omitted. The ſpeech of the Genius beſides hurts the intereſt of the poem by anticipating moſt of the events.

Thus much for the conduct of the poem; neither can we produce much more favourable ſpecimens of the execution of it.—Are ſuch lines as theſe poetry?

> "Eighteen tall ſhips tri-colour'd enſigns rear;
> With Spain's proud banners ſpread, fifteen appear."

To the introduction of the abominable jargon of France in an Engliſh poem we have the moſt determined objection, of which we find theſe inſtances.

> "In glory's path my young *Elèves* to lead;"

And

> "Hoarſe battle brays and ruin's *tocſin* roars."

Neither can we applaud the ſimile of the fighting cocks.

> "Thus the fierce vulture, bending from the ſkies,
> Two warrior cocks prepar'd for combat ſpies;
> With force reſiſtleſs on the champions ſprings,
> And, hov'ring o'er them with extended wings,
> Maugre the courage of each dauntleſs breaſt,
> Bears them in triumph to his rocky neſt."

For, beſides the meanneſs of the image, we can ſee no ſimilitude between a French and a Spaniſh ſhip being captured while trying to board a Britiſh ſhip, and two cocks being carried off by a vulture while going to fight each other.

The following deſcription of a ſhip blowing up is ſpirited.

> "Sudden her frame a dire exploſion tore,
> And ſhook heaven's concave with th' *enormous* roar;
> The trembling waves recede beneath the keel,
> And ocean's depths the dread concuſſion feel;
> While borne, impetuous, thro' the troubled air,
> Like threat'ning meteors blazing fragments glare."

The author's account of his meeting his ſon, a lieutenant of marines, ſafe after the battle, if it boaſt no great poetic merit, ſhews what is much better, —a manly effuſion of parental tenderneſs.

Of the execution of the Fugitive Pieces we cannot ſay much; nor do we know on what principle Dr. Halloran calls his Verſes to Lady Georgiana Stanhope, Sapphics.

An Eſſay on Nature. By Henry Barwick, Officer of Exciſe, Stanſhead, near Hertford, Herts. 12mo, pp. 16. 1s. Norwich printed; Button, London.

THE author, who informs us that he is the ſon of an unbeneficed clergyman, by whom he was intended for the Church, but want of means—more's the pity!—prevented the accompliſhment of this paternal deſign, has compoſed two hundred and ninety lines (for ſo many do the *ſixteen pages* contain) on the ſubject of *Nature.* His object is to reaſon "from Nature up to Nature's God;" in other words, to ſhew, from the works of Nature, the exiſtence of a ſupreme, omniſcient, and omnipotent Being. The deſign is highly laudable, and, though we cannot ſay much for the poetry, the opinions and principles of the author are highly creditable to him.

POLITICS.

The Queſtion between the late Miniſtry and the Britiſh Conſtitution, recommended to the Serious Conſideration of the People of Great Britain and Ireland. 8vo. Pp. 47. Hatchard. 1807.

THIS is one of the ableſt pamphlets, to which the late change of the Miniſtry has given riſe. The ſtyle is elegant and vigorous; and the reaſoning is concluſive. The author ſeems to have choſen for his model, when writing, Johnſon's Political Tracts, more eſpecially *the Patriot;* and in the judgment of a man of taſte, *The Queſtion between the late Miniſtry and the Britiſh Conſtitution* will loſe nothing on a compariſon even with that maſterly performance.

After ſome juſt reflections on the miſchiefs which neceſſarily reſult from frequent changes of the adminiſtration of any government, the author animadverts, we think too gently, on the party ſpirit diſplayed by the late Miniſters on their firſt coming into office, and on their creation of places to reward the Democrats of 1793, 1794, and 1797. He then ſuppoſes, with great plauſibility, that they diſſolved the parliament with the hopes of getting *a Houſe of Commons* which would ſupport them in all the innovations with which their minds were teeming. One of the moſt violent of theſe innovations was the granting to the Catholics of Ireland what they call *emancipation*, which they were ſure would be oppoſed by the King if attempted directly, and which therefore they attempted by what the author calls a very uncommon *kind*, as well as *degree* of *addreſs.* The conſequence is known; the conduct of the King, which was ſo indecently arraigned by ſome of the Ex-miniſters, is here vindicated with the force of demonſtration; and the written engagement which he required from the Miniſters on their propoſing their ſingular Cabinet Memorial is proved to be ſtrictly conſtitutional. To the common obſervation that Popery is not that formidable thing now, that it was in 1688, the author replies,

"The Catholics of Ireland enjoy, and may they long deſerve to enjoy, the ampleſt toleration of their religious worſhip; for ſuch a toleration is the

indiſputable right of every ſect whoſe principles are not inconſiſtent with the peace of ſociety. The command of fleets and armies, however, is not the *right* of any individual, whether *Papiſt* or *Proteſtant*, but a ſolemn and ſacred *truſt*, confided by the ſtate to thoſe whom the Sovereign deems moſt *worthy* of truſt; but the ſpirit of the Catholic religion is ſuch as to impel all who profeſs it, to demand as a *right* what every other man receives as a *favour*.

"As it is the doctrine of the Church of Rome that no man can be ſaved who is not of her communion, ſhe can neither *grant* nor *accept* a toleration. To attempt to ſatisfy the claims of her members, without making her the dominant religion, betrays a woeful ignorance of the ſpirit by which ſhe is diſtinguiſhed from all other Chriſtian churches. Were the Corporation and Teſt acts to be repealed to-morrow, the Iriſh Catholics have many claims to bring forward, which even Lord Grenville and Lord Howick would heſitate to grant. They would demand the tithes for their prieſts, the cathedral and epiſcopal revenues for their biſhops; and it is probable that, by thoſe who are for entruſting them with the command of fleets and armies, theſe demands would not be refuſed: but there is one claim which, though it has not yet been publicly urged, numbers of them have in *reſerve*, and which could not be granted without producing conſequences of incalculable miſchief.

"It is well known that the deſcendants of thoſe Catholics whoſe eſtates were, in the reign of William the Third, forfeited to the crown, and afterwards beſtowed on Proteſtant ſubjects, ſtill keep up their claims to ſuch eſtates by the rights of *inheritance*, and are known in their own ſect by the denomination of THE OWNERS. It was for *Catholic emancipation* that the anceſtors of thoſe OWNERS fought, as Mr. Plowden ſays, againſt a *foreign invader*; and in conſequence of ſo fighting, were attainted by a Proteſtant Parliament. When a Proteſtant Parliament ſhall have granted all for which they fought, is it improbable that their deſcendants will inſiſt for a reverſal of the attainder, and a reſtoration to what they conſider as their legal inheritance?

"Their devotion to the See of Rome is univerſally known; the preſent Pontiff is the ally, or rather the *tool*, of Buonaparte. A bull, which his HOLINESS could not refuſe to the Emperor whom he crowned, would impel the Catholics of Ireland to urge this claim; and it is not eaſy to conceive how it could be refuſed to *Generals on the Staff*, commanding hundreds of thouſands of well diſciplined and well armed Catholics, ſupported by all the power of France. In this point of view, Popery appears *more* formidable now than it was in 1688."

This claim, which we have not a doubt will be urged when all the reſt ſhall be granted, is indeed a very ſerious matter, and will be admitted as ſuch by thoſe liberal minded men who think modes of faith not worth the contending for; and yet the preſent author ſeems to have the merit of bringing it firſt into public view. The conduct of the King in reſiſting it and every thing which might lead to it, obtains what it is entitled to—the higheſt praiſe; and the author makes ſome obſervations, well worthy of attention, on the coronation oath, from which he proves, that no power on earth could abſolve HIS MAJESTY. As he admits that frequent changes of miniſters is an evil, he thinks it of importance to inquire what the late Miniſters have actually done while in power, that we may know whether we

ought to join with their partizans in bewailing the ſtate of the nation, now deprived of all their talents.

In conducting this inquiry he makes ſome juſt animadverſions on their proſcription of every friend of Mr. Pitt; on their treatment of Sir Home Popham; on their negociation for peace after the diſſolution of the German empire; on the American intercourſe bill; on the abolition of the ſlave trade, which, in his opinion, can be productive of no good; and on the propoſed improvement of the adminiſtration of juſtice in Scotland.

"Such," ſays the author, "are the great things which, in the ſpace of a year, the late Miniſters have performed or attempted: what they have neither performed nor attempted, is probably known at the courts of Vienna and Peterſburgh. It is not, indeed, conceivable that they could do much for the freedom of Europe. Poſſeſſed, as ſome of them are, of the moſt brilliant talents, and deſirous, as they doubtleſs *all* are, of humbling the tyrant of France, and reſtoring peace to the world; yet differing, as they are known to do, in many principles connected with the origin and object of the war, it is hardly poſſible that they could all agree as to the expediency of any enterprize of immediate hazard."

The author purſues this ſubject at ſome length and with great ability; proving that an adminiſtration compriſing in itſelf *all the talents of all the parties* in the kingdom never can be an *efficient* adminiſtration; that it might be extremely uſeful during a period of profound peace; but that in times of danger, when the machine of government cannot for a moment ſtand ſtill, it is of the utmoſt importance that his Majeſty's confidential ſervants be perfectly united in their principles. He then draws a compariſon between the late miniſtry and that which was formed by the coalition of Lord North with Mr. Fox, obſerving that

"The queſtion at iſſue is now, as it was then, not between two contending factions, but between a faction and the Sovereign. It is ſimply, whether the King, in the exerciſe of his authority, ſhall deviate from the principles of the conſtitution as eſtabliſhed in 1688; violate what he believes to be the ſpirit of his coronation oath; and entruſt the command of fleets and armies to men who certainly pay ſome kind of allegiance to a foreign and hoſtile power; or diſmiſs from his ſervice nine or ten Miniſters, of reſpectable talents indeed, but of diſcordant principles?

"This queſtion can admit of no debate. If nine or ten men, of whatever talents, could be forced, as confidential ſervants, on the Crown, to dictate meaſures to their Maſter, the boaſted Britiſh Conſtitution, which our anceſtors purchaſed with their blood, would be no more. Inſtead of living under a limited monarchy, the ſubjects of a mild ſovereign, who, for almoſt half a century, has governed his people with the affection of a parent, and whoſe glory and intereſt are inſeparably combined with the glory and intereſt of the nation, we ſhould feel ourſelves the ſlaves of an oligarchy, which, thus encroaching on the prerogative of the Crown, could have no other objects in view than to gratify its own ambition, and to reward the party on whoſe ſupport it depended."

Subſtance of the Speech of Lord Viſcount Sidmouth upon the Motion of the Marquis of Stafford in the Houſe of Lords, on Monday, April 13, 1807. 8vo. Pp. 28. 1s. Hatchard.

IF we had been ignorant of the effect which the ſpirit of party is apt to

produce even on good minds which poſſeſs but little firmneſs or judgment, and of the intriguing diſpoſition and indefatigable efforts of the Grenvilles, wherever their own intereſt or ambition is concerned, we ſhould have been utterly at a loſs to account for ſuch a motion as that made by the Marquis of Stafford, the tendency and effect of which unqueſtionably were (however pure the *intention* might be) to ſupport the late ſervants of the Crown againſt their Maſter, and to pronounce a ſentence of condemnation on the King. Happy we are to find that one of the members of the late Cabinet has thought proper to give his ſentiments on the occaſion to the public; for no other document ſhould we require to juſtify our own ſentiments on that important topic, and to condemn the late Miniſters.

Lord Sidmouth tells us, that when the late Miniſters came into office, no pledge whatever was required of them on the ſubject of the Catholic queſtion; and he believes that no intention whatever exiſted on the part of any of his colleagues to agitate the queſtion; but, on the contrary, it was their decided wiſh to avoid the diſcuſſion. As far as this concerns the Grenvilles and the Sidmouths, his Lordſhip's belief may be well founded; but we cannot think that he was at all warranted to entertain ſuch belief reſpecting the *Foxites*, becauſe many of that party ſtood pledged to the Romaniſts not to come into power without urging their claims. His Lordſhip's own conduct, however, was conſiſtent and honourable; for it appears that he told Lord Grenville and Mr. Fox, when he came into office, that if the queſtion ſhould be brought forward it ſhould have his determined oppoſition.

So much for the *previous* matter.—When it was propoſed to extend the proviſions of the Iriſh Act of 1793 to England, by the introduction of a clauſe to that effect in the Mutiny Bill, Lord Sidmouth ſays that he ſhould have objected to the conceſſion if propoſed for the firſt time, but thought that it was rendered neceſſary by the Iriſh Act. His conſent, however, was ſtrictly limited to that extenſion. The deciſion of the Cabinet was communicated to the King on the 9th of February; and on the 10th *his Majeſty expreſſed his diſapprobation of the meaſure*, and his hope that the ſubject would not have been revived. In the evening of the 10th, the Cabinet drew up an explanatory minute to be preſented to the King on the following day; but, before it was preſented, Lord Sidmouth had an audience of his Majeſty, who was prevailed upon to do, what Lord Sidmouth had done before,—that is, conſent to the propoſed clauſe for extending the proviſions of the Iriſh Act to England; and accordingly in his anſwer to the Cabinet, delivered on the 12th of February, his Majeſty ſignified that conſent, and at the ſame time expreſsly ſtated that "*he thought it neceſſary to declare that he could* NOT GO ONE STEP FURTHER." Could any declaration be more plain, or more poſitive? It was impoſſible, we ſhould think, after this explanation, to miſtake or to miſconceive his Majeſty's intentions and determination. It was under this impreſſion, and under theſe circumſtances, that Lord Howick gave notice of the introduction of his propoſed clauſes into the Mutiny Bill. In theſe clauſes, however, Lord Howick had added to the term "commiſſions," the words "or appointments;" as being, ſays Lord Sidmouth, "apparently neceſſary to *repeal the limitations* of the Iriſh Act."—But, here, let us aſk, what could induce Lord Howick to introduce words which gave to the clauſes a much more extenſive ſignification and effect than they were intended

originally to have; and in expreſs contradiction to the poſitive declaration of his Sovereign, "That he could not go one ſtep further?" Was this *intended* to bring the King and his ſervants at iſſue before the public? Whatever was the intent, ſuch was the *tendency* of the meaſure.

Lord Sidmouth, as ſoon as he was apprized of the propoſed extenſion of the original plan, ſtated his objections to Lord Grenville, and repeated his determination to oppoſe the meaſure in Parliament. Still the Grenvilles and the Howicks proceeded with their project, and actually gave inſtructions to the Judge Advocate to prepare ſome clauſes, in conformity to their deſigns. Theſe that officer juſtly conſidered as having "the effect of repealing the limitations in the Iriſh Act;" and, having communicated the matter to Lord Sidmouth, his Lordſhip remonſtrated with Lord Howick, and "expreſſed his conviction that the extent of it was not underſtood by the King." Indeed, from Lord Sidmouth's own account, it was impoſſible that the King could ſuppoſe for a moment that it was intended to do any thing more than ſimply to apply to England the regulations of the Iriſh Act of 1793.

On the 1ſt of March a Cabinet meeting was held, at which Lord Sidmouth declared his perſuaſion that his Majeſty was not aware of the extent of the meaſure propoſed; and that it was abſolutely neceſſary that every doubt on the ſubject ſhould be removed. Lord Grenville, however, "*then* ſtated, that he had ſeen his Majeſty on the 11th of February, ſubſequently to the audience granted to himſelf (Lord Sidmouth), and that he had no reaſon to doubt his Majeſty's full comprehenſion of the meaſure, as now intended to be ſubmitted to Parliament." Now, how happened it, that although Lord Sidmouth had converſed *repeatedly* on the ſubject of theſe very doubts, with Lord Howick; and although he had "made a ſimilar communication" to Lord Grenville himſelf, he did not receive any intimation of Lord Grenville's interview with his Sovereign, at which the explanation is ſaid to have taken place, till this Cabinet meeting? There is ſomething, to ſay the leaſt of it, and even making the largeſt allowances for the known coldneſs, reſerve, and loftineſs of Lord Grenville's diſpoſition, extremely *ſuſpicious* in ſuch conduct. It was, at length, ſuggeſted by Lord Howick, that a copy of the propoſed clauſes ſhould be tranſmitted to his Majeſty. This propoſal was approved by Lord Sidmouth, who added, however, that it would be neceſſary for him "to accompany the communication of thoſe clauſes *with a note from himſelf*, expreſſive of his diſſent from thoſe parts of them, which carried the meaſure beyond what he had underſtood to be intended by the diſpatch to the Lord Lieutenant of the 9th of February, and the minute of Cabinet of the ſubſequent day." But this *addition*, which would, of neceſſity, have immediately opened the eyes of the King, and have ſhewn him what really was in agitation, ſeems to have ſtaggered the Grenvilles and the Howicks, and to have palſied all their proceedings; for although Lord Howick had before *propoſed* to ſend the clauſes to the King, and although the propoſal was approved and adopted by every member of the Cabinet, yet, after Lord Sidmouth's *addition* had been mentioned, "*the ſuggeſtion of ſending the clauſes was not then adopted, and no communication on this point was made from the Cabinet to the King.*" Is there any man of common ſenſe, who can, on reading this plain ſtatement, for a moment doubt, that a communication would then have been ſent from the Cabinet to the King, if Lord Sidmouth had not

avowed his determination to accompany it by a communication from himself? And is it poſſible that the objection to ſuch communication could ariſe from any other motive than that of wiſhing to keep the King in the dark? The late Miniſters have appealed from the *King* to his *people* on this important ſubject, and, as part of the people, we will judge them. We have a right to do ſo, and we will fearleſsly exerciſe that right.

Another curious fact is next ſtated. Lord Sidmouth, ſtill diſſatisfied, went to remonſtrate with Lord Grenville, on the evening after that on which the Cabinet had met; and he was then told (to his great ſurprize, no doubt!) "that the clauſes had been ſent on *that day* to his Majeſty;" and he *afterwards* learnt "that they were accompanied by a diſpatch to the Lord Lieutenant, and a note from the Secretary of State." Hence it is evident, that this laſt meaſure was not a *Cabinet* meaſure, and that the Cabinet had come to no deciſion upon it; but that Lords Grenville and Howick had acted from themſelves; and had, clearly, ſo done, that Lord Sidmouth's explanation might not accompany their communication to the King. "On the Tueſday evening," (March 3d), ſays Lord Sidmouth, "the clauſes were returned by the King, without any comment; from which circumſtance, his Majeſty's acquieſcence had been inferred; an inference ſomewhat haſtily drawn, as he thought, and upon inſufficient grounds." Not only *haſtily*, ſay we, but moſt *unwarrantably* drawn; and not upon *inſufficient* grounds, but upon *no grounds at all*. Let any man trace the progreſs of this tranſaction up to the preſent period, and then ſay whether it was poſſible to draw ſuch an inference, without loſing ſight entirely of the King's declarations on the ſubject, and of the doubts ſuggeſted by Lord Sidmouth. Not having ſeen Lord Howick's *note* to the King, it is impoſſible to conjecture its contents; but we will venture to aſſert, without fear of contradiction, that no other man in the kingdom but Lord Howick (and poſſibly his aſſociates) would have written a note on ſuch a ſubject, after what had happened, that could, by poſſibility, have been open to miſconception or miſtake. What was neceſſary to be ſaid to the King, more than ſimply to inform him, that it was propoſed to go beyond the Iriſh Act of 1793, to extend the conceſſions which that granted, and to aſk whether his Majeſty had any objection to ſuch extenſion? If Lord Grenville, in his interview with the King, on the 11th of February, or Lord Howick, in his note of the 2d of March, had made this plain ſtatement, not a doubt nor a difficulty could have remained on the ſubject; and, indeed, no other conduct than that which the Miniſters purſued could poſſibly have created either difficulty or doubt. On the 4th of March Lord Sidmouth had an audience of the King, "and then ſtated, what it would have been more ſatisfactory to him to have expreſſed in a note at an earlier period, and what he ſhould have had an opportunity of doing, *if the clauſes had been communicated to his Majeſty, in conſequence of a minute of the Cabinet.*" Is not the reaſon for not communicating them, in that form, then, clear as the ſun at noon-day? We now beg our readers to mark the *immediate* conſequence of Lord Sidmouth's communications to his Sovereign. "On *that day*, the King having been fully apprized, not only by himſelf, but by Lord Howick, of the nature and details of the meaſure, communicated to Lord Howick his ſentiments in a manner *which had unqueſtionably been miſunderſtood by that Noble Lord.*" Here his Lordſhip compliments his colleague's *integrity* at the expence of his *underſtand-*

ing. "But it was alſo an *indiſputable fact*, that it was intended by his Majeſty *explicitly to declare that his conſent was confined to that part of the meaſure to which he had before reluctantly acceded, viz. the extenſion of the Act of* 1793." It is an inſult to the King to ſuppoſe, for a moment, that, having ſuch intention, and having previouſly, too, been warned of the miſunderſtanding by Lord Sidmouth, he ſhould expreſs himſelf in terms of ambiguity and indeciſion. Lord Sidmouth comprehended him perfectly; how then could Lord Howick miſunderſtand him? His Majeſty would, of courſe, be as explicit with the latter as he had been with the former; and although we have no great opinion of Lord Howick's ſagacity or penetration, it is impoſſible for us to believe, what Lord Sidmouth ſtates as *unqueſtionable*, that the King had "been miſunderſtood by Lord Howick."

On the Friday following (March 4th) the clauſes in the Mutiny-bill having been deemed inadequate to the object in view, Lord Howick moved for leave to bring in a new bill for the purpoſe—"the object of which was to open both army and navy, without reſtriction, or limitation, to the Catholics and Diſſenters of the United Kingdom." The bill was read a ſecond time on the 12th of March. But on the preceding Monday, the 9th, Lord Sidmouth wrote to Lord Grenville to expreſs his ſentiments on the ſubject; and on the Tueſday, at a conference with that nobleman, informed him of his reſolution to reſign his office, "as the only courſe he could purſue with juſtice to the noble Lord, and with honour to himſelf." This was honourable conduct; and ought to make Lord Grenville and Lord Howick aſhamed of themſelves for not following the example, under analogous circumſtances. Lord Sidmouth, however, having received his Majeſty's commands to remain in office, his Lordſhip acquieſced. In the interview which Lord Sidmouth had with the King, on this occaſion, his Majeſty expreſſed his ſurpriſe, "in ſtrong terms, at the extent of the propoſition which had been opened in the Houſe of Commons; his Majeſty having, as he conceived" (and, as no doubt, was the caſe) "appriſed Lord Howick, on the preceding Wedneſday, of his decided repugnance to that part of it which went beyond the Iriſh Act of 1793." After what our readers have already ſeen, they will probably be ſurpriſed at the declaration which accompanies this ſtatement. "There could be no poſſible doubt but that upon this point Lord Howick had miſconceived his Majeſty. Lord Howick was incapable of opening a propoſition in the Houſe of Commons in his official capacity, contrary to the known opinion of the King, and in the face of his authority." Whatever motives Lord Sidmouth may have for confiding in Lord Howick, they are not ſuch as can operate on the minds of others. For the reaſons, before ſtated, we do not believe that Lord Howick *miſconceived* his maſter; and as to Lord Howick *being incapable* of doing ſuch a thing, that is a matter of opinion, and our opinion is totally different from that of Lord Sidmouth. On the ſame day his Majeſty's diſapprobation was formally communicated to Lord Grenville. "Under theſe circumſtances he (Lord Sidmouth) entertained a hope, which he expreſſed to the noble Lord at the head of the government, that the bill might be ſo modified as to free it from objections which were evidently inſuperable;—that hope was however diſappointed. On the 15th a meeting was held of a large majority of his Majeſty's confidential ſervants, *to which neither the Lord Chancellor, the Chief Juſtice of the King's Bench, nor himſelf, were (was) ſummoned; and of which they were not appriſed.*"

Here was a pretty ſcene of duplicity again! This was a *Cabinet junto* with a vengeance! The Grenvilles and the Howicks, forſooth, did not chuſe to ſummon to the Cabinet any of its members whoſe ſentiments were hoſtile to their own!—Such was the *harmony*, ſuch the *propriety*, with which this boaſted coalition of "ALL THE TALENTS" acted, on important occaſions!—"At that meeting, it is underſtood that a minute was prepared, declaring a willingneſs to abandon the bill, but accompanying the offer with certain reſervations, which were, he thought, deeply to be lamented, and which appear to have been the immediate cauſe of the events which enſued.

"The effect on his Majeſty was ſuch *as might be expected*. He probably apprehended that a queſtion from which he had already ſuffered ſo much was never to be at reſt; that his mind, made up as it was from a *combined ſenſe of religious and political obligation*, was to remain perpetually expoſed to a recurrence of importunity and anxiety. Having expreſſed his hope, but a ſhort time before, that he might not again be diſtreſſed on this ſubject, he now required that he ſhould hear of it no more; and claimed from his Miniſters a written declaration to that effect. This he (Lord Sidmouth) underſtood to be the caſe; though at the time he was ſpeaking, *he had neither ſeen the minute of his late colleagues, nor his Majeſty's anſwer.*" Here is another inſtance of duplicity and concealment. What follows reſpecting the declaration required by the King, which had been termed a *pledge*, and which, as has been ſeen, was entirely the reſult of an implied pledge demanded of the King, in the memorable *minute* of the Miniſters, fully juſtifies all our obſervations on this intereſting topic.

"But this requiſition was to be conſidered with reference, not only to the abſtract principle, upon which he truſted there could be no difference of opinion, but to the peculiar nature of the caſe, and to the circumſtances with which it was attended. The queſtion to which it applied was not, in his Majeſty's eſtimation, merely political; *it was one of honour and of conſcience, connected with the deepeſt ſenſe of public duty, and of religious obligation; deriving its importance from the conditions which eſtabliſhed the Houſe of Brunſwick on the Throne, and which at the time of his coronation had been ſolemnly ratified by himſelf.*"

His Lordſhip then aſks, with peculiar propriety, whether it was poſſible for the Houſe to record a cenſure of a ſtep which could only be aſcribed to ſuch feelings, and not principles? Yet, ſtrange to ſay, there were no leſs than *ſix Biſhops* who voted for recording ſuch a cenſure! Lord Sidmouth obſerves, that if the King's requiſition had been addreſſed to him, he ſhould have regarded it as a ſure proof that he had loſt the royal confidence, and have reſigned his ſituation. This was a very juſt reproof to his colleagues, who refuſed ſo to act, though in ſtrict conformity to conſtant uſage, and in ſtrict conſonance with propriety and decorum of conduct. After this, his Lordſhip juſtifies his Sovereign from the foul imputations which have been caſt upon him by the factious partiſans of the Grenvilles and the Howicks.

"He could not forbear adding, that his Majeſty, he was confident, had no intention to part with his Miniſters, previous to the communication of the 15th of March; and he had no other reaſon for ſuppoſing that ſuch was his intention afterwards, excepting as far as he thought it might be inferred from his Majeſty's anſwer." Then adverting to the motion, he

truly obſerved—"It was founded on the ſuppoſition of a wrong done; and that, by the intervention of a ſecret adviſer; a ſuppoſition unſupported by evidence, or by any reaſonable preſumption, and therefore *manifeſtly inconſiſtent with juſtice.*" He contended, that theſe were legitimate acts of royalty which muſt be performed by the King himſelf, without any adviſer. "In the preſent inſtance, there were few indeed who did believe that the anſwer of the King himſelf; that it *proceeded from the uninſtigated impulſe of his own heart.* If ſo, (and there was not only no evidence, but no rational preſumption to the contrary) where did the reſolution point? To the Throne, to the King himſelf! Such, he was bound to admit, could not be the intention of the noble Marquis, or of thoſe who ſupported the motion; but ſuch was its obvious and neceſſary direction; and ſuch muſt be its effect.

This poſitive, and moſt true, aſſertion, that the King acted of himſelf, in the inſtance alluded to, affords the compleateſt contradiction to the vain, ſuperficial, and ignorant relative of Lord Howick, Mr. Whitbread, the brewer; who ſaid, that, if the King ſo acted, "the monarchy ceaſed to be limited, and that Houſe was a non-entity." He called ſuch a repreſentation as that of Lord Sidmouth "a *falſe charge*," and ſaid it "left the *King naked and expoſed.*" Lord Howick, himſelf, too, ſupported the ſame poſition!

Lord Sidmouth then defended the King againſt a really falſe charge, of being governed by *ſecret adviſers.* And, as the authority of Mr. Pitt, as well from his own experience, he ſolemnly aſſerted that there was no pretence for aſſigning to his Majeſty a diſpoſition to liſten to ſuch adviſers. Thus far we agree with his Lordſhip, with very few exceptions; but far from regarding "the change of government as a public misfortune," we conſider it as a *public bleſſing;* and far from "contemplating the *preſent* adminiſtration with anxiety and diſtruſt," we look on them with *hope* and with *confidence.* On the whole, we feel highly indebted to his Lordſhip for his Speech, which affords the moſt complete condemnation of his late colleagues that has yet appeared; and concur with him entirely in conſidering the difference between the advocates and the oppoſers of Lord Stafford's motion, as "the difference between reducing the monarch to a cypher, and ſupporting him in the full exerciſe of his conſtitutional authority."

THE CATHOLIC QUESTION.

A Letter to Lord Grenville upon the repeated Publication of his Letter to the Secretary of the Society for promoting Chriſtian Knowledge, in Conſequence of their Reſolution with reſpect to his Majeſty's late Conduct. By the Rev. H. B. Wilſon, M.A. 8vo. Pp. 22. 6d. Rivingtons. 1807.

IT is under this ſpecific head that we propoſe to include all works relating to the queſtion which produced the diſmiſſion of the late miniſtry, becauſe it is difficult to claſs them under any other, they being partly *religious* and partly *political.* Several works of this deſcription were put into the hands of one of our aſſociates, whom illneſs has hitherto prevented

from reviewing them; but none of them ſhall eſcape due notice and attention.

Lord Grenville's Letter to Dr. Gaſkin is one of the moſt extraordinary productions of the preſent day; it is written with ability, but it is marked by a tone of inſolence and pride, which, though perfectly characteriſtic of his Lordſhip's temper and diſpoſition, is truly diſguſting. It was produced, too, in a moſt unuſual way, for before it could poſſibly be read to the Society, to whoſe Secretary it was addreſſed, it was deſtined to appear in that paper, the pages of which had, for ſeveral years, been devoted to the honeſt purpoſe of rendering religion an object of deriſion and contempt, to ſay nothing of its ſteady and laborious efforts to ſupport the cauſe of French Regicides, and to ſubvert the Britiſh Conſtitution. When Lord Grenville, however, adding another revolution to the many which had ſprung up in this revolutionary age, turned *Foxite*, and became the friend and the panegyriſt of the very men whom he had formerly oppoſed and cenſured, he took the proprietor of the paper in queſtion under his gracious protection, and beſtowed on him a place of 800*l* per annum. In gratitude, no doubt, for favours received, his Lordſhip's letter was inſerted in a moſt conſpicuous part of his paper, and was moreover prefaced by a few lines of adulation from its proprietor. But not content with this, his Lordſhip afterwards ſent his letter to other papers, and even ſubmitted to pay *ten guineas* to one of them (and we ſuppoſe to others too) for its inſertion. Mr. Wilſon, as a member of the Society, very properly calls Lord Grenville to account for his conduct; and he adminiſters to his Lordſhip ſome ſevere, but juſt and merited, reproof. That his readers may judge what grounds the Peer had for his diſpleaſure, Mr. Wilſon reprints the reſolution of the Society; and, as we are anxious that the reſolution ſhould be circulated as widely as poſſible, we ſhall extract it.

" *Bartlett's Buildings, April 28th*, 1807.

" At a *very numerous* General Meeting of the SOCIETY for PROMOTING CHRISTIAN KNOWLEDGE.

" The Society for promoting Chriſtian Knowledge having, in the year 1790, when an attempt was made to procure the repeal of the Corporation and Teſt Acts, come forward with a public declaration of their ſentiments, on that intereſting occaſion, think it highly expedient to follow that precedent at this analogous and moſt critical conjuncture.

" It is therefore UNANIMOUSLY reſolved, That this Society, impreſſed with the deepeſt veneration for the character of their Sovereign, and with the ſincereſt gratitude for the firmneſs and magnanimity with which he has recently oppoſed an innovation, hoſtile to the Eſtabliſhed Church, feel it incumbent on them to expreſs their grateful ſenſe of the ſteady perſeverance which his MAJESTY has uniformly diſplayed in the defence and preſervation of the Eccleſiaſtical Conſtitution, and to declare their readineſs, on all occaſions, to co-operate with his MAJESTY, as in duty bound, to the utmoſt of their ability, in the reſiſtance of ſuch meaſures as have a tendency to endanger the invaluable bleſſings which that Conſtitution imparts,

or to ſubvert thoſe principles which, happily for his people, placed his Majeſty on the throne of this now-united kingdom."

Having thus enabled his readers to judge of the nature and extent of this moſt temperate reſolution, the reſpectable author proceeds to ſtate, that Lord Grenville's objection to the meaſure was not founded, as ſome of his friends have inſinuated, on the ſuppoſed unfairneſs of the members, who attended that meeting, in paſſing reſolutions ſeeming to expreſs the ſenſe of the whole body. "Every body of men," he truly obſerves, "for whatever purpoſe they are united, muſt have 'a local habitation,' where their ſentiments may be collected. And hence the act of a competent number of the members of any ſociety, at its known place of meeting, is always looked upon as the valid act of the whole ſociety. Or does Lord Grenville, after all his parliamentary experience, mean to affirm that the act of a ſmall houſe (whether of Lords or Commons) is not as legal and conſtitutional as that of the largeſt?

"But, my Lord, the true reaſon of your hoſtility to the meaſure ſeems to be the alarm which you entertain, leſt the opinion of ſuch a reſpectable body, as the Society for promoting Chriſtian Knowledge, comprising more than ſixteen hundred biſhops and inferior clergy, and ſix hundred of the peers and gentry, and thus forming a truly eccleſiaſtical union of churchmen and laics, ſhould bias the opinion of the country in favour of their King, and of thoſe honeſter men whom he has lately called to his councils. You affect to believe that this meaſure was deſigned to anſwer electioneering purpoſes. But without communicating with the reſpectable quarter from which it proceeded, I can take upon myſelf to ſay, ſo far as one man can anſwer for another, that it originated in no ſuch unworthy motive. It originated, I am perſuaded, in a ſincere deſire to gratify the Royal feelings, and to diſcharge one of the nobleſt duties of which we are capable, gratitude for mercies received. And never, ſurely, was there a time when thanks were more due from men of all ranks and degrees in the Proteſtant Church to the earthly head of their communion, and Defender of their Faith, than when the exalted Perſonage who ſtands to us in thoſe intereſting relations, though at firſt impoſed upon by his Privy Counſellors, and afterwards accuſed by them at the tribunal of his people in Parliament aſſembled, ſtood forth the undaunted champion of our holy faith, and vindicator of our real liberties."

Mr. Wilſon has, we are convinced, here given a true repreſentation of the caſe; and a juſt account of the motives of thoſe gentlemen who brought forward, as well as of thoſe who ſupported, the reſolution which has excited ſo much diſpleaſure in Lord Grenville. Indeed, how his Lordſhip dared to impute other motives to the Society, we ſhould be utterly at a loſs to conjecture, did we not know to what a length mortified pride and diſappointed ambition will carry even good men; and were we not aware that his Lordſhip ſits brooding over the effects of his own folly, having little or no intercourſe with the world, in his gloomy ſolitude of Dropmore. But his Lordſhip muſt bear to be told that ſuch a Society is not to be libelled with impunity, and that the inſolent tone of dictation which he has aſſumed, to men his ſuperiors in every thing but rank and ſtation, merit, and will receive, the ſevereſt chaſtiſement. Is it from a Miniſter, who has proved himſelf to be the moſt weak and imbecile of any who has held the reins

of Government ſince the Revolution (a period, by the bye, which cannot be brought too often to his mind), that men of education and reflection can be expected to bear ſuch unprovoked inſolence, and ſuch wanton inſult? What! ſhall Lord Grenville have the audacity to tell ſuch a body of men, that they have no right to declare their ſentiments in approbation of their Sovereign's conduct, becauſe they are hoſtile to *his own* ſentiments? Such ariſtocratic pride, and factious impudence, ſhould not only be humbled, but ſhould be corrected with a ſcorpion-laſh. How ought Engliſhmen to congratulate themſelves on their eſcape from the iron rule of ſuch impotent deſpotiſm! what gratitude ought they to feel, and to expreſs to their virtuous and magnanimous Sovereign, for emancipating them, by his reſolution, from ſuch a deteſtable yoke!

Lord Grenville having denied that there was any innovation in the propoſed meaſure, Mr. Wilſon very naturally aſks him; "Was it no innovation, my Lord, in the conſtitution of our country to repeal, though indirectly, ſeveral of the religious teſts, which our anceſtors pioufly enacted for the preſervation of our national church? Was it no innovation to open the army and navy, and the higheſt ranks therein, to all the King's ſubjects of whatever religious perſuaſion?" We perfectly agree, with that gallant officer Lord COCHRANE, that ſuch an innovation would have produced the greateſt confuſion in the navy, a ſpirit of inſubordination, and, poſſibly, a ſpirit of mutiny. But Lord Grenville's fine ſpun theories are to bear down all prudential inferences, and all practical knowledge. To return to our author.

"Was it no innovation to ſanction by a legiſlative act a ſyſtem of latitudinarianiſm broad enough to comprehend Jews, Turks, Infidels, and Heretics, and to entruſt to ſuch motley defenders the guardianſhip of the Chriſtian religion, a Chriſtian Sovereign, and a Chriſtian kingdom? Such was the natural tendency of what is commonly called Lord Howick's bill. And if your Lordſhip is really inſenſible to theſe its natural conſequences, it is not for me to divine for *what* you have been viſited with ſuch judicial blindneſs."

Then follows a contraſt between the conduct of Lord Grenville and that of his former maſter, in the ſcience of politics, that great ſtateſman, Mr. Pitt, whoſe loſs the nation moſt deeply deplores. The contraſt, of courſe, is not very honourable to the Peer. His Lordſhip, we know, will writhe even under the gentle laſh of *admonition*; and will rave at the bare idea of hearing his *infallibility* impeached. "But, let the galled jade wince"—truth will out—"Before you again, my Lord, aſſume the office of cenſor, and charge with deliberate calumny a ſociety of men, whoſe character has never yet been ſo ſtigmatized even in this licentious age, ceaſe yourſelf to pour forth ſlander with the authoritative imperiouſneſs of a Roman Pontiff. Before you again impute a ſpirit of uncharitableneſs to thoſe who, previous to the commencement of their deliberations, uniformly entreat the Almighty to pour into their hearts the gift of charity, ſhew a melioration of your own diſpoſition, by diſdaining to contribute to the celebrity of a newſpaper, by furniſhing it with rancorous invectives againſt one of the moſt honourable aſſociations in this or any other country. 'Firſt caſt out the beam out of thine own eye, and then ſhalt thou ſee clearly to caſt out the mote out of thy brother's eye.'"

The advice is both good and neceſſary, but we venture to predict, without boaſting of the gift of prophecy, that it will be no more attended to

than the author's final exhortation to political repentance and reform, which is equally good and equally neceſſary. Lord Grenville has a mind much more prone to give, than to receive, advice; and he has lately ſhewn ſuch a hardened diſpoſition, that we entertain no hopes of his amendment.

An earneſt Addreſs to Men of all Orders and Degrees in the United Church of England and Ireland, reſpecting the Papiſts. 8vo. Pp. 32. 1s. Rivingtons. 1807.

THIS Addreſs is written with the pious energy of a ſincere and zealous Chriſtian, moſt anxious to ſave his fellow Chriſtians from the dangers of an impending calamity. It was occaſioned by the late proceedings of the Iriſh Romaniſts, and by the conduct of his Majeſty's *late* Miniſters. Of the conſequences of any farther conceſſions to the members of the Romiſh Church our intelligent author ſeems to have formed a very juſt eſtimate. "We ought not," he ſays, "to have forgotten the ſuſpicious eye with which our forefathers beheld the miſguided James the Second attempting to fill the army and navy with officers of the Popiſh faith. And though I am far from idolizing, as ſome do, the Revolution of 1688, or entertaining for a moment the bare poſſibility of circumſtances occurring, which could juſtify our acting upon that example, I cannot forbear admiring the manly, yet temperate, language in which many Proteſtant gentlemen of that day expreſſed their diſguſt at the vacancies in the army being filled up with Iriſh and other Papiſts. Indeed ſo tremblingly alive were they to the dreadful conſequences of introducing Roman Catholics into the army, that when the King reſolved on putting thirty Iriſhmen into the Duke of Brunſwick's regiment, the lieutenant-colonel and other officers remonſtrated on the point, and petitioned that either ſo alarming a grievance might be redreſſed, or they might be permitted to lay down their commiſſions."

The dangers ariſing from ſuch and ſimilar conceſſions are preſſed upon the reader, both in a political and in a religious point of view. The author ſeems to be fully aware of the genius and ſpirit of the Romiſh religion. "Never will they (the Romaniſts) be ſatisfied, if once admitted, (into Parliament) without procuring the eſtabliſhment of the Roman Catholic Faith. Never will they ſuffer their prieſts to depend on the voluntary benevolence of their reſpective flocks, or to ſolicit, like ſome of our inferior clergy, the donations of the laity, from door to door, throughout their diſtricts. The ſtate will be prevailed on to receive the functionaries of the Romiſh religion as its ſtipendiaries. Till at length the people being diſſatisfied at the burden of two eſtabliſhments, one muſt give way, whichever is out-voted in Parliament, or worſted in the field of civil war. Dreadful, we may aſſure ourſelves, would be the eventful ſtruggle. And ſhould the iſſue be unfavourable to the cauſe of 'religion pure and undefiled,' how groſs would be the darkneſs that would, ere long, envelope this once envied land!—how deplorable would be the ſpiritual condition of its inhabitants, when brought into ſubjection to the tyranny of Papal ſuperſtition!"

Unhappily the effects of ſuch religious contentions are not ſubjects of ſpeculation, but matters of hiſtory; in whoſe page we may alſo look for the conduct of Romaniſts, when in poſſeſſion of power. This tract is very ably written; the arguments are forcible, and the ſtyle is good.

Obſervations on (what is called) the Catholic Bill; with a Copy of the Bill. By a Lawyer. 8vo. Pp. 30. Hatchard. 1807.

AN attentive peruſal of theſe Obſervations would be the moſt ſalutary penance that could be inflicted on the two ſolitary Lords (Grenville and Howick) in their preſent retirement; for it would open their eyes, if any thing could, to the monſtrous folly and imbecility of their own abortive project. The author is a moſt acute reaſoner, and he has taken up the ſubject in a point of view not the leſs ſtriking for being perfectly novel. In his preliminary obſervations, he ſays—"The King has demonſtrated, it is now hoped ſufficiently, that he will part with any ſet of ſervants, whatever their merits, their pretenſions, or their utility, rather than make conceſſions that in his conſcience he thinks *will endanger the Proteſtant Church*, eſtabliſhed by law, which was entruſted to his protection, and which he ſwore, at his coronation, to maintain in all its rights. This is an occaſion, when we ſhould repeat our proteſt, to ſtand by the Proteſtant Church, and by our good and magnanimous King, who makes ſuch ſacrifices for its defence." Aye; but my Lord Grenville calls all thoſe calumniators who preſume to think, or at leaſt to ſay, that ſuch a meaſure as that which he propoſed *would endanger the Proteſtant Church*; and as his Majeſty has ſo ſaid, he is of courſe included in his ſervant's anathema. The author then proceeds to make ſome very pertinent and very ſenſible remarks on the bill itſelf, which gave riſe to theſe diſcuſſions.

"It is called *the Catholic bill;* but it might as juſtly be called *the Jew bill.* From the diſcourſe, and converſation about the meaſure, we collect it was deſigned to favour the Catholics, and probably the Catholics are the claſs of perſons ſtanding ready to take the firſt benefit of it; but there is nothing in the bill which purports an indulgence to them, more than to any other claſs of perſons. It is an indulgence and invitation to all perſons of any religion, or of no religion; Turks, Infidels, or French philoſophers; in which view it is indeed *Catholic*, and *moſt Catholic;* not to add, moſt *anti chriſtian.*

"The bill goes beyond all former indulgences and relaxations of this ſort, to which the Parliament has hitherto deemed it prudent to conſent. The army and navy was (were) to be thrown open to all perſons who took and ſubſcribed the *declaration and oath* contained in the bill; but when you examine this declaration and oath, you find in it nothing at all *declaratory;* it is wholly an *oath;* and the oath is ſuch as does not import that the party taking it profeſſes any belief in revealed religion. The engagement in the oath is wholly to maintain the civil eſtabliſhment; the expreſſion is, *The Eſtabliſhed Conſtitution and Government*, and conſidering the vague ſenſe of the Whig term *conſtitution*, and the primary ſenſe of the term *government*, there is no need, I ſhould think, of any peculiar caſuiſtry in the mind of a Papiſt, to ſatisfy him, that in taking the oath, he engages for no fidelity towards a church which he deems heretical."

Hence it is juſtly inferred that the bill was pregnant with danger not only to the Proteſtant Church but to the Romiſh and Preſbyterian Churches alſo; inaſmuch as it held out invitations to perſons of *no religion at all* to enter the army and navy; and thus to create, as it were, a new body of men totally diſtinct from thoſe employed in a civil capacity. And if ſuch

were to be the conſequence, ſays our author, "I beg to be informed by ſome conſiderate and well-informed perſon, ſome one who knows the ways of the world, and its hiſtory, where is the protection for our religion, when arms are in the hands of ſuch latitudinarians by ſea and land, who have no common religious ſentiment with us, no common intereſt in the great article of all civil inſtitutions, that of religion." He then illuſtrates his argument by a reference to hiſtorical facts. "We have had a very remarkable example in our hiſtory, which ſuggeſts itſelf in a moment; in the great rebellion againſt Charles I. The *new-modelling* of the army was a craſty contrivance of ſome of the deepeſt politicians of that turbulent time; it was a project by which one ſet of rebels was to overreach another ſet; it had its effect, and a ſubdiviſion of rebellion aroſe out of it. The army was made to conſiſt of perſons who had diſtinct views and intereſts from thoſe of the Parliament; however they differed among themſelves, whether they were fanatics, or ſectariſts, or deiſts, or atheiſts, they equally joined in common cauſe againſt their maſters, whom they at length turned out of doors. The meaſure in queſtion had certainly for its object, to *new-model* both our army and navy, by making them a diſtinct claſs of perſons from thoſe in the ſtate. The defence of our church and religion would then be at the mercy of thoſe who had made no declaration of acknowledging either. Such perſons might riſe to high rank and conſequence in the army and navy, but would be excluded from becoming legiſlators, becauſe they would not ſubmit to the religious teſt. What a ſchiſm and grudging would this make in the ſtate and conſtitution, which at preſent owes great part of its beauty and ſtability to the harmony which ariſes from the intereſts of all claſſes being interwoven in the various branches of the government, for producing one common co-operation."

How men even *profeſſing* to be members of the Eſtabliſhed Church could think of framing ſuch a bill, (which differs from every other bill of conceſſion or indulgence, and eſpecially from that which it pretended to take for its model, becauſe all ſuch exact ſome profeſſion of religious faith) it is difficult to imagine. Yet the men who framed this precious bill are angry beyond meaſure, if the leaſt doubt be entertained of their attachment to the eſtabliſhed religion of the realm, and not only that, but even if it be inſinuated that the bill itſelf had a tendency hoſtile to that religion! The author however analyſes the bill, and proves to demonſtration its irreligious and miſchievous tendency. He alſo makes ſome very judicious obſervations on the ſubject of *pledges*, on which ſo much has been ſaid both in and out of Parliament.

"We are told that his Majeſty's adviſers are not to give pledges to his Majeſty, which preclude them from freely offering him their counſel. If this is ſo, how then is it, we hear of politicians being bound to perform thoſe things in office, to which they have pledged themſelves while out of office? One of them is pledged to a reform in parliament; another is pledged to the abolition of the ſlave trade; another is pledged for the Catholic emancipation; one is pledged to his party; another is pledged to the mob; another is pledged to himſelf: all theſe pledges are deemed good and valid among politicians; and many an honeſt man looks for their being redeemed. But when theſe ſame ſtateſmen come into the King's Council, with their ſhackles, their bonds, their promiſes, their obligations, all voluntarily entered into for bringing about ſomething which is contrary to law, theſe

ſtateſmen, forſooth, are not to be pledged to the King to forbear moving him upon a point, where he ſtands in ſupport of the law, and where he is by the conſtitution of the crown, and under the obligation of his oath, the ſole judge of the mode, manner, and degree of the matter in queſtion:—No, the King is not to have the ſame benefit of pledges from ſtateſmen, though they are his own counſellors, that his ſubjects claim for themſelves; but, on the contrary, the King's conſtitutional pledge, made with all his ſubjects individually, at his coronation, is to give way to projects of innovation, that have no other ſanction or origin than the over-weening imaginations of thoſe who propoſe them, and who are under no legal obligation to propoſe them at all."

This *argumentum ad homines* is very ingeniouſly put; and it would puzzle a much more cloſe reaſoner than Lord Howick to confute it. Various other points, connected with the main topic, are diſcuſſed with conſiderable ability, and in an eaſy and pleaſant ſtyle, which gives additional intereſt to the ſubject. The abſurdity of the pretext for paſſing the bill is well expoſed; and, as the author truly remarks, "We may reſt aſſured, the lower claſs of Iriſh, thoſe who make ſoldiers and ſailors, care no more for Catholic emancipation, than the inhabitants of Birmingham care for ſending members to parliament; and we ſhall ſee the Catholic emancipation as much out of countenance as the reform of parliament, merely from the apathy and contempt, which the one ſcheme as well as the other meets with, among the very perſons for whoſe benefit theſe unſought bleſſings were contrived."

Our limits forbid all further extracts from this intereſting tract, which we earneſtly recommend to the attention of our readers.

EDUCATION.

Old Friends, in a New Dreſs; or Familiar Fables in Verſe. 24mo. Pp. 46. 6d. Dartons, Holborn Hill. 1807.

THE Fables of Æſop are here turned into verſe, for the purpoſe of holding out an inducement to children to commit ſome of them to memory. The language is plain, eaſy, and familiar, as it ought to be, and we approve highly as well of the plan as of the execution, particularly of the mode adopted of blending the moral with the fable itſelf, inſtead of leaving it, as in the original, diſtinct from the fable. By this mode the fable cannot be learned without the moral. The Engravings which embelliſh this little book are very neatly executed.

The Book of Monoſyllables; or an Introduction to the Child's Monitor; adapted to the Capacities of young Children, in two Parts; calculated to inſtruct them, by familiar Gradations, in the firſt Principles of Education and Morality. By John Hornſey, Author of "A ſhort Grammar of the Engliſh Language," &c. 18mo. Pp. 192. 1s 6d, bound. Longman and Co. London; Wilſon and Spence, York.

IN our Review for January laſt we delivered our ſentiments on the very

uſeful little work, to which this is propoſed as an Introduction. The object of the Book of Monoſyllables is, as the author well explains it, "by eaſy and natural gradations, to initiate young children in the firſt principles of reading and ſpelling; and to make them acquainted with the ſounds of the vowels, diphthongs, and triphthongs; with ſingle and double conſonants, which, in certain words, are mute; and with ſingle, double, and triple conſonants, which in ſome words have different ſounds, and in others change their own ſounds for thoſe of other letters."

The obvious utility of this plan is ſuch as to require no comment: Mr. Hornſey has executed it in a manner highly creditable to his ingenuity and induſtry; for he has contrived not only to convey the propoſed information to his young readers, but to blend with it much moral and religious inſtruction.

MISCELLANIES.

THE APPEAL TO THE PEOPLE.

Sir,

THE appeal which his Majeſty has graciouſly been pleaſed to make to the ſenſe of his people, on the events which led to the diſmiſſal of his late Miniſters, renders it the duty of all his ſubjects to give thoſe events a ſtrict and ſerious inveſtigation. By ſo doing, they will be enabled to make a proper uſe of the opportunity offered them, in the exerciſe of their elective franchiſe, and will return men as their repreſentatives in Parliament, whoſe paſt conduct in that capacity, or whoſe known principles, entitle them to their ſupport and confidence.

His Majeſty's late Miniſters endeavoured to impoſe a meaſure upon him, which he conſidered as incompatible with the pledge he had given at his coronation, to maintain the Proteſtant ſupremacy, and dangerous to the civil and religious liberties of his people. Finding his Majeſty inflexible, they did indeed abandon this meaſure; but recorded their determination to preſs it again, whenever they might think proper ſo to do; and on their refuſal to retract this determination, his Majeſty diſmiſſed them from his ſervice. They then attempted to carry reſolutions in both Houſes of Parliament, approving their own conduct, and cenſuring that of his Majeſty. In theſe attempts they failed; and his Majeſty diſſolved the Parliament, wiſhing to take the ſenſe of his people on theſe events, while they were yet freſh in their recollection.

When men ſolicit our ſuffrages, on the ground of their attachment to the King and Conſtitution, who ſupported the late Miniſtry in thus endeavouring to overawe the King by the Parliament, to play off two branches of the Conſtitution againſt the third, and render the Royal authority a cypher; when their profeſſions are ſo directly at variance with their actions, common ſenſe forbids us to believe them. Thanks to the firmneſs and wiſdom of his Majeſty, we are happily delivered from the yoke of a haughty and powerful ariſtocracy, who aſpired to rule over both King and people; and who, I moſt conſcientiouſly believe, did more miſchief in leſs ſpace of time, while they were in office, than ever was done by any adminiſtration before them. To prove that this charge is not made at random, but founded on that deliberate inveſtigation which I recommend, I ſhall offer a few remarks on the leading meaſures which diſtinguiſhed their ſhort but memorable reign.

One of their firſt attempts was their negociation with France. They ſuſpended every exertion againſt the enemy while it was pending. They continued to carry it on long after every proſpect of peace had vaniſhed, loſing, in inaction, that favourable ſeaſon in which they might moſt advantageouſly have co-operated with our allies, and thus became the dupes of Buonaparte.

They undertook to improve our ſyſtem of national defence; and in the true ſpirit of modern reformers, pulling down without building up again; they diſcouraged and ridiculed thoſe gallant volunteers, who at a criſis of great public alarm, with a ſpirit that will be recorded to their immortal honour, ſtood forward in defence of their King and country. They declared, that in caſe of an invaſion, theſe patriotic bands would only block up the roads, and encumber the regulars; and that their ranks would be the depoſitories of panic in the hour of danger. They propoſed ſubſtituting in their room 200,000 conſcripts to be drilled by the pariſh officers; a meaſure ſo ridiculous, that they never carried it into execution.

Their commercial and maritime policy tended to the deſtruction of the beſt intereſts of the empire. They ſurrendered to America thoſe rights to which Britain owes her preſent high rank in the ſcale of nations. They permitted her ſhips to tranſport the produce of the enemies' colonies to Europe, ſheltering them from all the calamities and expences of war, and ruining our own colonies by the diſadvantageous competition under which they obliged them to meet their rivals in the continental markets. They granted licences to neutral ſhips to carry on various branches of commerce which the navigation laws, framed by the wiſdom of our anceſtors, had confined to Britiſh ſhips only, to the great encouragement and increaſe of neutral ſhipping, and the diſcouragement and decreaſe of Britiſh ſhipping: thus blind to or regardleſs of the important conſideration that the loſs of our carrying trade is neceſſarily followed, in exact proportion, by the diminution of our number of ſeamen, the ſole nurſery for that navy which is the bulwark of the Britiſh Empire. Whether ſuch conduct ought to be imputed to infatuation, whether to timidity, or to the intereſted counſel of ſome of their adviſers, who are connected with mercantile eſtabliſhments in America and Holland, and on whoſe families wealth is pouring in through various channels by means of this illegitimate commerce, I ſhall not pretend to determine. Whatever may be the cauſe, the effects are the ſame, and are truly to be deprecated by every lover of his country.

The whole principle and ſecret of that boaſted ſyſtem of finance, which they announced as ſuch a wonderful diſcovery, conſiſts in borrowing the intereſt as well as the principal: a ſyſtem which anticipates future reſources to provide for preſent exigencies, which puts far away the evil day, but on which whoever acts muſt ultimately be undone. By this ſyſtem, Neckar ruined the finances of France, and paved the way for the revolution in that country. By a continuance of this ſyſtem, the ſame conſequences would ſoon have been produced in Britain.

They claim great merit as reformers of public abuſes. When indeed one of their political opponents was ſuſpected of peculation, they condemned and puniſhed him before trial; and when on trial his innocence appeared, they unblushingly retained among their own partizans the places of which he had unjuſtly been deprived. But when the mal-practices of one of their own friends were detected, the ſword of juſtice, which before had been brandiſhed with ſuch rapidity and fury, ſlept in the ſcabbard; and

they ſuffered him to remain in quiet poſſeſſion of his place and emoluments, till they were themſelves diſmiſſed from office: thus ſhewing the nation, that they had one rule of conduct for their friends, and another for their enemies. So much for their pretenſions to public virtue!

They brought forward new taxes, and they abandoned them; acting in both caſes with ſuch precipitation, that the public had ſcarcely time to decide whether the reaſons they gave for doing the one or the other were the worſt. They reſorted to the tax on property, againſt which they had conſtantly inveighed while in oppoſition, nearly doubling that weight, which they had before repreſented as intolerably oppreſſive: and indeed they contrived to make this tax deſerve the character which they had given it, by omitting the uſual exemptions in favour of perſons of ſmall income.

Wherever they acted from themſelves, they acted wrong. Wherever they acted right, they trod in the ſteps of their predeceſſors. Their faults, therefore, were all their own. Their merits were borrowed. Such were the Miniſters who arrogated to themſelves, all the rank, weight, and talents, of the empire!

I confeſs that when this Adminiſtration was firſt announced to be formed on a broad bottom, comprehending men of different parties and oppoſite ſentiments, I was in hopes, that as the mixture of acids and alkalis deſtroys the qualities of the reſpective component parts, and neutralizes the whole, ſo theſe oppoſite extremes might have united, and centered in moderation. But alas! Sir, the reſult of chemical and political experiments is very different. Indeed the latter ſeem to be reducible to no fixed principles. In this inſtance, the democratic leaven leavened the whole lump. Evil communications corrupted good manners; and Lord Grenville, of whom I once had better hopes, may exclaim with Falſtaff, "company, villainous company hath been the ruin of me."

In Mr. Pitt's adminiſtration, Lord Grenville, as one of the Cabinet Miniſters, adviſed his Majeſty to diſmiſs the Duke of Norfolk from his office of Lord Lieutenant of the County of York, to deprive him of the command of his regiment, and to eraſe his name from the liſt of his privy counſellors, for having given, as chairman, of the Whig Club, that revolutionary toaſt, *The Sovereignty of the People.* In the late adminiſtration, the Duke, who had been pardoned this inſult to his lawful Sovereign, and by his clemency been reſtored to his former honours, had the temerity again to give the ſame toaſt in the ſame place. Lord Grenville was then alſo one of the Cabinet Miniſters; and had he acted with due regard either to the conſiſtency of his own character, or to the honour of his Sovereign, would have given the ſame advice, under the ſame circumſtances. But though the firſt offence is always conſidered as the moſt venial, and therefore this hardened ſinner merited, on the latter occaſion, ſtill ſeverer marks of the royal diſpleaſure, his ſecond tranſgreſſion was paſſed over entirely unnoticed.

By the unconſtitutional job with which the Foxites uſhered Lord Grenville into power, of uniting two offices in his perſon, one of which was intended to be a check upon the other, they made him appear at once mercenary and contemptible: they deprived him of all pretenſions to that independent and dignified character, which conſcious virtue alone can maintain; and degraded him into the paſſive inſtrument of all their projects. Truly did the wiſe man ſay, that the love of money is the root of all evil.

My object, however, is rather to deſcribe the late adminiſtration collectively, than individually. With this view, I have ſhewn in what manner they conducted the diplomatic, the military, the maritime, the commercial, and the financial intereſts of the empire. I have ſhewn, too, that to gratify their reſentment againſt their enemies, they violated the principles of juſtice; and that to promote the intereſts of their partizans, they violated the principles of the conſtitution. It is unneceſſary to comment more at length on the meaſure which led to their diſmiſſal, as it is the theme of every converſation. His Majeſty, in diſſolving his Parliament, has ſaid, that in ſo doing "he at once demonſtrates, in the moſt unequivocal manner, his own conſcientious perſuaſion of the rectitude of thoſe motives upon which he has acted; and affords to his people the beſt opportunity of teſtifying their determination to ſupport him, in every exerciſe of the prerogatives of his crown, which is conformable to the ſacred obligations under which they are held, and conducive to the welfare of his kingdom, and to the ſecurity of the conſtitution." Theſe ſentiments will be engraven on the hearts of his ſubjects, who cannot but feel that the dignified and decided conduct adopted by his Majeſty on this occaſion, was equally dictated by a due regard to his own prerogative, and to their welfare. The iſſue of the general election will prove that the confidence his Majeſty expreſſed in their ſupport, was juſtly founded; and an enquiry into the conduct of the late adminiſtration, will ſhew their general meaſures to have been not leſs injurious to the beſt intereſts of the empire, than the particular meaſure which led to their downfall was offenſive to his Majeſty, and dangerous to the eſtabliſhed conſtitution, both in church and ſtate.

ARCESILAS.

CATHOLIC TOLERATION.

TO THE EDITOR.

Sir,

TO correſpondents in your number for May 1806, you obſerve, that the ode on the coalition in 1783 came too late for inſertion in the preſent number, but that it ſhould have place in your next. It certainly gave place in your next number to as neat a compoſition as perhaps ever met the public eye; namely Elijah's Mantle: nevertheleſs I am highly flattered in its being thought worthy of a place in a Number of a publication that is ſo ably conducted. You may recollect that I prefaced the ſaid ode, by ſaying that I once had the preſumption to publiſh a poem which was written at a time when men's minds were as much agitated with reſpect to the Catholics as they have been, and in fact are, at preſent. I take the liberty of ſubmitting an extract (from that poem) for your peruſal, and if by any judicious comments, or obſervations, you can make it deſerving of a place in the Anti-Jacobin (of which I am a conſtant reader), it is very much at your ſervice.

What could induce our guardian members
To blow to flame religious embers;
Or e'er preſume thoſe laws to mend,
Our good foreſathers wiſely penn'd?

They knew that ſuch the curſed ſpirit,
The Roman Catholics inherit:
They'd, when they got the upper hand,
Spread fire and faggot through the land;
Nay, cut the throats of heretics,
And play a thouſand develiſh tricks.
They likewiſe knew that ſuch their zeal,
As never once remorſe to feel
At any crime they execute;
Becauſe they're ſav'd beyond diſpute.
The prieſt abſolves, and ſanctifies
Their dreadful acts and ſacred lies;
And lets no gloomy thoughts diſturb 'em:—
Then was 't not policy to curb 'em?—
But we of this enlighten'd age
Attend not to hiſtoric page,
Which ſets to view ſuch bloody deeds,
As ſure muſt melt the eye that reads.
Alas! 'twas found in every place
Where Catholics could prove their grace—
They've hang'd, or burnt, or murder'd thoſe
Who dar'd their tenets to oppoſe.
In Mary's reign let England ſhew
What bloodſhed we to Popery owe;
When prelates e'en reſign'd their breath,
In all the agonies of death.
Biſhops were ſuch in days of yore,
That ſooner they'd all ills endure,
And reſolutely burn and bleed,
Than, traitors like, renounce their creed.
Not ſo our modern biſhops; they
Are temper'd of ſuch docile clay—
They'd vote an Act of Toleration,
Though it diſguſted half the nation.

But pray, if 'tis not quite too bold
T' enquire of men ſo learn'd, ſo old,—
Is that religion to be courted
Which is by cruelties ſupported;
And keeps its votaries thence in dread,
That on by ſuperſtition led
They'll credit things the moſt abſurd,
Nor dare t' oppoſe the prieſt's bare word?
Belief's ſometimes an harmleſs thing,
But here the ſource whence vices ſpring.
Who'd, then, take thoſe for boſom friends,
Who always aim at ſelfiſh ends;
Nor ſcruple, in their church's cauſe,
To break divine and human laws—
But ſo deſcend to human gore,
As whilſt they ſhed, to thirſt for more?

Was this thy doctrine, bleſſed Saviour!
Or this the meek and kind behaviour
Which thou exhorted all to mind
In heart ſincere, in love combin'd?
What ſhame to think our mother-church
Should leave religion in the lurch;
Or treat it as a mere romance,
And therefore let it take its chance!

I ſhould hope and truſt that the Right Reverend the Biſhops, and Clergy, have not been quite ſo inattentive and ſupine to the Catholic buſineſs, as they were at the time in which the aforegoing lines were written.

Q. E. D.

CORRESPONDENCE.

PHILANTHROPOS was received too late for inſertion in the preſent number, but it ſhall have place in the next.—*Frederick de Courcy*'s Letter to the Archbiſhop of Canterbury—and Mr. *Hinde*'s expoſtulatory Letter, ſhall alſo appear next month. Meanwhile we requeſt this laſt Gentleman to believe that we have by no means *adopted* the charge on which he has commented.

The Appendix to our XXVIth Volume was publiſhed on the firſt of June. It contains, beſides a review of Foreign Publications, an *Hiſtorical Sketch of Europe;* and a new Edition of the *Uti Poſſidetis and Status Quo*, with Notes, Critical, Political, Satirical, Explanatory, and Illuſtrative. Each of theſe articles contains as much matter as a half-crown pamphlet. It has alſo an *Index, Table of Contents*, and *Title Page* to the Volume.